



Digitized by the Internet Archive in 2017 with funding from Boston Library Consortium Member Libraries



# HISTORY

OF

# THE CATHOLIC CHURCH

IN

The Diocese of Springfield.

BY

REV. JOHN J. McCOY, P.R.

BOSTON

THE HURD & EVERTS CO

1900

BOSTON COLLEGE LIBRARY CHESTNUT HILL, MASS.

Copyright, 1900.

By The Hurd & Everts Co.

22155

#### Dedication.

TO MY BISHOP,

RT. REV. THOMAS D. BEAVEN, D.D.,

WHOSE

ENCOURAGING WORD GREATLY HELPED,

AND TO

WHOSE GOOD JUDGMENT

I WAS ALWAYS

FREE TO LOOK FOR GUIDANCE IN THE PROGRESS OF MY WORK,

AND TO THE

PRIESTS OF THE DIOCESE,

WHOSE HONOR ALWAYS LIES CLOSE TO MY HEART,

THE FOLLOWING PAGES

ARE AFFECTIONATELY DEDICATED

BY THE AUTHOR.

# PREFACE.

ECAUSE my Bishop so desired, I have written this history of the diocese of Springfield. Whether the work is done well or otherwise, the reading public soon will say. I only know that I have written with honest mind and kindly heart, and that all the way through the sweet honorableness of our people's story was growing upon me, and my labor became a labor of love indeed.

I have given especial care to the parish histories, for I believed the people would be concerned more intimately with their own homes and their own pastors, than with the world and men outside, and I fancied, too, that each parish sketch properly outlined now would prove to be right foundation for a parish volume by and by. It may be noted that some parishes are treated more fully than others. The reasons are, either such parishes are older and thus have lengthened history; or larger, and the work of large parishes has more detail; or some pastors, in seeking answer to the Bishop's letters for information, took more pains than others, and so furnished me with more material for my story.

I have made use of information sought in a hundred places, but have been careful to control my authorities in every case. Nothing which lacks authentication is written down as certain; and, in most cases, the authority for unusual statements will be found on the very page that has the recorded word and deed.

I desire now to thank Bishop Beaven, the priests and the nuns for all the aid given me, and I wish to acknowledge the helpfulness of Father William Powers' notes in the Sacred Heart Review, and of Miss Mellaney's useful volume "Catholic Pittsfield."

JOHN J. McCoy,

Holy Name Rectory.

# CONTENTS.

数学

	PAGE
PRE-COLUMBIAN HISTORY—IRISH MONKS OF THE NINTH CENTURY—DOMINI- CANS IN VIRGINIA IN 1526—THE JESUITS IN MAINE—FRENCH AND INDIAN WARS—THE DEERFIELD MASSACRE—EUNICE WILLIAMS—THE ACADIANS— TWO PRIESTS IN NEW ENGLAND IN 1805—MATIGNON AND CHEVERUS—THE FIRST CHURCH IN THE DIOCESE—FATHER FITTON FIRST SETTLED PASTOR.	I-I)
CHURCH AND PARISH SCHOOL	11-19
INSTITUTIONS OF HIGHER LEARNING AND CHARITY	19-3

## 数學

## PARISH HISTORIES.

## Berksbire County.

PAGE		PAGE
34	St. Bridget's Church, Housatonic.	47
	St. Mary's Church, Lee	48
37	St. Ann's Church, Lenox	49
38	St. Joseph's Church, Pittsfield	51
	OUR LADY OF GOOD COUNSEL, PITTS-	
40	FIELD	56
	St. Charles' Church, Pittsfield	57
41	St. Joseph's Church, West Stock-	
	BRIDGE	58
43	St. Patrick's Church, Williamstown	60
	CHURCH OF ST. RAPHAEL, WILLIAMS-	
45	TOWN	63
	34 37 38 40 41 43	St. Bridget's Church, Housatonic. St. Mary's Church, Lee

## Hampden County.

	PAGE		PAGE
St. Bartholomew's Church, Bonds-		Church of the Poles, Holyoke	93
VILLE	64	St. Michael's Church, Longmeadow	94
Parish of the Holy Name of Jesus,		St. Patrick's Church, Monson	95
CHICOPEE	65	St. Thomas' Church, Palmer	97
St. Patrick's Church, Chicopee		St. Michael's Cathedral, Spring-	
Falls	73	FIELD	98
Church of the Assumption, Chico-		SACRED HEART CHURCH, SPRINGFIELD	105
PEE	75	St. Joseph's Church, Springfield	108
St. Stanislaus Parish, Chicopee	76	St. Matthew's Church, Indian Or-	
St. Joachim's Parish, Chicopee Falls	78	CHARD	109
Notre Dame Des Victoires Church,		St. Aloysius' Church, Indian Or-	
WILLIMANSETT	80	CHARD	III
St. Jerome's Parish, Holyoke	81	IMMACULATE CONCEPTION CHURCH,	
Parish of the Precious Blood, Holy-		West Springfield	112
OKE	86	St. Thomas' Church, Mittineague.	112
Sacred Heart Parish, Holyoke	88	St. WILLIAM'S CHURCH, MITTINEAGUE	113
Holy Rosary Parish, Holyoke	90	St. Ann's Church, Three Rivers	114
OUR LADY OF PERPETUAL HELP PARISH,		St. Mary's Church, Thorndike	115
Ноцуоке	92	St. Mary's Church, Westfield	115
Fra	nklin	County.	
St. James' Church, Deerfield	120	St. Joseph's Church, Shelburne	
CHURCH OF THE HOLY TRINITY, GREEN-		Falls	127
FIELD	124	St. Mary's Church, Turner's Falls	129
St. John's Church, Miller's Falls.	126	St. Ann's Church, Turner's Falls	130
<b>1</b> ban	ıpsbít	e County.	
St. Bridget's Church, Amherst	131	St. Mary's Church, Northamp-	
IMMACULATE CONCEPTION CHURCH,		TON	140
East Hampton	133	SACRED HEART, NORTHAMPTON	145
Church of the Annunciation, Flo-		CHURCH OF THE BLESSED SACRAMENT	146
RENCE	134	St. Patrick's Church, South Hadly	
St. Joseph's, Hatfield	136	Falls	146
St. Mary's Church, Haydenville	136	CHURCH OF ALL SAINTS, WARE	147
St. Thomas' Church Huntington	- '		150
			J
		**	
Wor	ceste	r County.	
St. Denis' Church, Ashburnham	TET	St. Joseph's Church, North Brook-	
Church of St. Catherine, Athol	151	FIELD	160
St. Paul's Church, Blackstone	152	St. Mary's, Brookfield	165
St. Anthony's, West Boylston	154		167
DITAININGNYS, WEST DOYLSTON	158	St. John's Church, Clinton	107

PAGE		PAGE
170	Church of Our Lady of the Rosary,	
172	Spencer	219
174	St. Mary's Church, Spencer	223
175	St. Mary's Church, Uxbridge	224
176	St. Paul's Church, Warren	226
	St. Thomas' Church, West Warren .	228
182	St. Louis' Church, Webster	228
183	SACRED HEART CHURCH, WEBSTER	231
	St. Joseph's Church, Webster	232
184	St. Luke's Church, Westboro	234
	ST PATRICK'S CHURCH, WHITINSVILLE	239
185	IMMACULATE HEART OF MARY, WIN-	
	CHENDON	242
188	CHURCH OF ST. JOHN, WORCESTER	244
189	St. Anne's Church, Worcester	<b>26</b> 0
191	St. Paul's Church, Worcester	264
193	Church of Notre Dame, Worcester	267
195	Church of Immaculate Conception,	
198	Worcester	270
199	Church of the Sacred Heart, Wor-	
204	CESTER	27 I
206	St. Peter's Church, Worcester	274
207	St. Stephen's Church, Worcester	276
208	St. Joseph's Church, Worcester	277
209	Church of the Holy Name, Worces-	
212	* TER	278
214	Church of the Italians, Worcester	280
218	St. Casimir's Church, Worcester	280
	172 174 175 176 182 183 184 185 188 189 191 193 195 198 199 204 206 207 208 209 212 214	CHURCH OF OUR LADY OF THE ROSARY, SPENCER



# THE DIOCESE OF SPRINGFIELD.

#### CHAPTER I.

#### EARLY HISTORY.

HE Catholic Church in our day more markedly than ever before engages the respectful notice of our ablest minds.

Five years ago, at Boston, a famous orator in the very beginning of his address startled a great audience by saying: "If I were asked to-night to name the most important event of the last fifty years, I would unhesitatingly answer that it was the Jubilee of the Pope, which has been celebrated in the last few weeks." A scholarly gentleman in the same city, who has achieved eminence in various walks of life, who has been the Mayor of Boston and Overseer of Harvard, is reported to have said in like spirit within a year: "The most extraordinary thing observed by me in my life-time is the growth here about us in New England of the Roman Catholic Church in numbers of adherents, in material wealth, and in the vast power for good which she is everywhere wisely exercising."

Both men have sight of the same truth, though from different coignes of vantage, and in different measure. One sees and speaks only of New England, our own small corner of the earth; the other sweeps all its horizons. One marvels to see the same New England in a single life-time appear largely to grow Catholic; the other, whose faith has made him clearer eyed, rejoices, but does not marvel, while looking at the whole world hurrying back again to the knees of Christ's Vicar. He is calm in the certain knowledge, as are all the children of the church which he calls Mother, that the nations of the earth—those that have gone away and those that have never known—will turn and come soon or late to kiss in affectionate fealty the anointed hand that blesses them from the throne of the Fisherman.

In these pages the writer has to do only with New England, and more especially with that part of it embraced by the diocese of Springfield, and is expected to deal but with things occurring since Springfield was made a Bishop's See; he feels, however, that he may be pardoned one rapid look at other times and scenes, and at the men who are said to have enlivened such times and scenes long before Springfield had an existence. The Catholic side of our history has never received fair attention, and our children have grown up in the schools supposing that Catholics came here for the first time within the second quarter of the present century, and came then to build the

1

railroads, and to dig the canals, and to raise the factories and shops, to clear the wild lands, and to bend their strong backs in the multitudinous manual labors of a new country.

I am sure it will fall with strange sound upon older ears than the children's to hear one say that Catholicity in New England is older than Columbus. Yet no one has adequately disproved the claim of the traditions which say so. If there is any truth in the tale which reports the monks of a hundred European monasteries as familiar, as early as the eleventh century, with the story of the Irish sailor-bishop St. Brendan, Abbot of Claiunfert in Ireland, who in A.D. 560, more than eight hundred years before the great Genoese, came to these shores; or in that, wherein Montalembert asserts that Iceland, as the sailor monks would go, was only six days' sail from Ireland, and there the first Christian Church, as early as the ninth century, bore the name of the Irish Saint Columba; or that which tells of another Irishman, he too a bishop, John of Skalholt in Iceland, who had seen the Vinland of the Sagas even before Eric, bishop of the See of Garder in Greenland (1112); or in that of the famous Franciscan priest, Andrew Thevet, cosmographer to the French King, who claimed to have been on the coast of Norumbega, which surely was some part of New England; or in that other of the mysterious Frenchmen, who had built before 1575, "a little fort ten or twelve miles up the Norumbega river on a spot surrounded by fresh water," and traces of whose efforts to "check the vices of the natives and to instruct them in the truths of religion" were found by the earliest English settlersthen has the faith been here for a long time; only—as old-world stories say of the wheat grains, which were buried for dark centuries in the tombs of the Pharaohs, yet preserved there for future fields the principle of their glorious life,—the seeds of faith were hidden through the years, but now under the sun and soft showers of blessed opportunity in our day, they are up in bloom again and headed; they have fulfilled their magnificent promise, as we may see on the waving hillsides and in the wide valleys, where the Church is so busy gathering in the yellow splendor of her harvest.

It is a matter of interesting moment to us American Catholics of Irish stock, to learn of the claims advanced by students of history of many nationalities in favor of our forefathers in the faith and in blood, as the earliest discoverers of this country, and surely, as far as records lift the veil, the very first teachers of Christianity within its borders. To this latter even Justin Windsor, who is not friendly to Celtic claims, would seem, at least inferentially, to lend help when he says: "Thither to Iceland, if we identify the localities in Geoffrey of Monmouth, King Arthur sailed as early as the beginning of the sixth century. . . . Here, too, an occasional wandering pilot or adventurous Dane had glimpsed the shore. Thither among others came the Irish, and in the ninth century we find Irish monks and a small colony of their countrymen in possession. . . . So that a thousand years ago and more, when

<sup>1 &</sup>quot;Monks of the West." Vol. 1, p. 80.

<sup>&</sup>lt;sup>2</sup> See "Hist. of Ch. in Eng. Colonies," Shea, Vol 1.

the Norwegians crossed from Scandinavia (they) found those Christian Irish there. It was in A. D. 875 that Ingolf, a jarl of Norway, came to Iceland with Norse settlers. . . . The Christian Irish preferred to leave their asylum rather than consort with the *new comers*." <sup>1</sup>

Certain it is that the Icelandic Sagas say that in the tenth century, Are Marson, driven from his course by a storm, came to a land, which thereafter, from the character of its inhabitants was called Huitramannaland, white man's land, otherwise Irland it Mikla, the greater Ireland. Many scholars in history contend that Irland it Mikla was the new home of the Christian Irish who in the century before had left Iceland to their unwelcome neighbors, the Norse pagans of Ingolf. Some place this greater Ireland along the Carolina coast, others in Canada, others again somewhere in New England.

Whether there be truth or not in the stories herein told, there are not wanting learned men who earnestly maintain their truth, and with fair evidence of reason; and in this connection we may with pardonable satisfaction note the fact, that though many unfriendly hands have labored long to dissipate the legends, they have not yet been taken from the books. Cynicism can no longer with a laugh annihilate the things that make for the historical credit of the Catholic Irish.

In post-Columbian days, Catholicity came to us through the Spaniards. All the Americas were first under the spiritual care of the Bishop of Seville, because the priests who first came, sailed from that port, and had to receive faculties from him. Therefore "not inaptly," says John Gilmary Shea, "the Cathedral of Seville preserves in her treasury the chalice made of the first gold taken to Europe by Columbus; for the first fruits of the precious metals of the New World were dedicated to the service of God in the Catholic Church." In view of our Cuban war it is interesting to know that the second diocese canonically erected in the lands claimed for Spain by Columbus, was that of Santiago de Cuba (1522), and priests came thence to carry the faith to the savages who then inhabited the South and North and West which to-day we call our country.

Cabot came in 1502, bringing from the port of Bristol the first band of English-speaking Catholics. Five years afterwards a priest came to minister to them, and for the first time in this land to announce the gospel in the tongue of St. Anselm. Near to Cabot came Cartier, then Champlain, and soon thereafter altars were erected in a hundred places, the forests knew the priests of God, and priests and catechists everywhere were devoting their lives to the salvation of the tribes. They have never ceased their labors. One long scroll of honor is the Church's history here. Every page has illumination in the saintliness of our priests and in the self-sacrifice of our nuns. A thousand pages are marked with the red and beautiful blood of the martyrs; and the cause of Christ is sure, at call, of the blood of ten thousand more. We have deep pride in our history, and the sweetest consolation in recalling it.

<sup>1</sup> Windsor, "Nar. and Crit. Hist.," Vol. 1, pp. 60 and 61.

<sup>&</sup>lt;sup>3</sup> See De Costa, Pre-Columbian Disc. of Am., p. 85.

When hate is reborn, and ignorance calls us new-comers, and presumption demands thanks for the goodness that lets us live, we make this reply to the declaimers: We are not here on sufferance from you. We did not come to you. We were here before you. Waiving the bright story of Catholic discoverers and explorers, waiving the conquests, which, though cruel and unworthy in many ways, yet made straight the paths for civilization; waiving the sailors and traders of the beginning, who brought to the old lands the wealth of the new, and with golden lines of commerce connected shore and shore; waiving these and others all, and speaking of Christianity as taught by ordained and properly accredited teachers, who built temples to Christ, and organized Christian congregations in savage or civilized communities, then were we here an hundred years before you.

"In 1526 Dominicians reared a chapel on the banks of the James, in Virginia; 1539, the Italian Franciscan, Mark, from Nice, penetrated to New Mexico; and soon after Father Padilla, of the same order, died by the hands of the Indians, near the waters of the Missouri. By 1559 Dominicans were traversing the territories of the Mobilian tribes from Pensacola to the Mississippi; and when Melandez founded St. Augustine, it became a mission centre, whence the Jesuit Missionaries threaded the Atlantic coast to Chesapeake Bay and the banks of the Rappahannock, before they left that field to the Franciscans, who dotted Florida and Georgia with their mission chapels."

And here in our own New England, waiving again the story implied by the fact that in 1508, Indians, who had been brought from the north of the new lands, received baptism within the walls of a cathedral in France, let us tell what is authenticated.

In 1611 Father Peter Baird and Father Enamond Masse came to Port Royal. Father Biard soon after visited the coast as far as the Kennebec, and tried to teach Christianity to the Abenakis.

A missionary settlement was soon after built, a cross raised, and mass publicly said on Mt. Desert Island, Maine. This settlement of St. Saviour was battered down in 1613 by the cannon from the ship of the English captain, Argall, from Virginia, who destroyed the town, robbed the inhabitants, stripping them of all they possessed, enslaving some, turning others adrift in open boats upon the sea, and abandoning the remainder to the mercy of the wild beasts and men of a savage country.

The Pilgrims were yet working in the woollen mills of Holland. Seven years shall have passed before they see the Rock of Plymouth (1620), nine years before the building of "a strong palisade and a substantial fort (used also on Sundays as a meeting house"), and not till ten years afterwards (1629) shall they rejoice in the ministrations of Ralph Smith, the first ordained minister whose teaching shall be acceptable to them.

It appears, then, that if right be given by priority of presence, the right from a hundred counts is ours. But we claim no right, and we concede none. We ask no favor. Give us a fair field, and put aside the passions and preju-

<sup>1</sup> J. Gilmory Shea, "Narrative and Critical History of America," Windsor Ed., Vol. 4, c. 6.

dices that have root in ignorant malice, and for which men will speak words of shame-faced sorrow by and by, and take us as neighbors and countrymen, who, in love of God and native land, are the peers of the best. Hatred and mistrust do not make converts. The flame of ten persecutions did not destroy the early Church; and the blind hate which put a price on the head of the saintly missionary, Sebastian Rasle, and butchered him in the midst of his neophytes at the foot of the missionary cross, and made his reeking scalp an occasion for a Boston holiday, with public thanksgiving by her ministers, did not kill the Church in New England; neither did the burning of the convent at Charlestown, nor the tarring and feathering of Father Bapst at Ellsworth, nor did all the hate and fury of the Knownothings of years agone, nor will now the hissing in the night of the new reptilian brood, the treasonable order of the A. P. A.

"Go into the whole world," said Christ . . . "and behold I am with you." Therefore, when the dust of each new conflict settles, the Church is seen the more resplendent, and the people in every land where she battles only marvel the more at the steadiness and certainty of her majestic advance. Nowhere has prejudice been more furiously blind, and nowhere has the growth of the true Church been more remarkable than here, in what is called the Province of Boston, embracing all New England.

For nearly three-quarters of a century before 1700, France and England were almost continually at war, and the intense hostility felt by the rival peoples in the old lands was shared by their colonies in New England and New France. English and American Protestant writers attribute the cause of the wars here to the pretext made by the French of protecting the eastern Indians from the encroachments of the English settlers, and say that the French missionaries constantly incited their neophytes to attack the New England frontiers. French and Canadian Catholics, on the other hand, tell that the English made incursions into the country of the Abanakis and massacred Indian men, women and children, robbed and desecrated their chapels, and butchered the missionary priests who served them.

According to Father de Charlevoix, "The English had made incursions in the country of the Abanakis, and had massacred all those whom they could find; whereupon the chiefs asked for help of M. de Vaudreuil, the Governor of New France, and he sent to them during the winter two hundred and fifty men commanded by Sr. Hertel de Rouville, with four of his brothers. Rouville's expedition consisted of French and Indians. They, in their turn, took the English by surprise, killed many men and made one hundred and fifty prisoners. They lost but three Frenchmen and a few Indians. Rouville himself was wounded in the action." In these words the historian plainly refers to the expedition which in our books is called the Deerfield massacre. The Indians mentioned were the Caughnawaga Iroquios and Abanakis of St. Francis. That they joined with the French in the war was natural. The French were their friends; the French brought them Christianity, and always protected them from the English settlers and soldiery. The terrible massacre

<sup>&</sup>lt;sup>1</sup> Hist. de la Nouvelle France, Tom. 3, page 428, edit. 1744.

at Deerfield was no worse than that which was perpetrated by the English a short time before amid the lodges of the Abanakis. It was a measure of reprisal; and if the methods followed are frightful in our eyes to-day, they were the methods that obtained on either side then.1 The taking of prisoners to Canada was natural too. The English took Indian children who escaped their fire. The difference of treatment accorded captives was frequently to the credit of the Catholic French and Indians. They sent their captives back to their friends through ransom, or reared them in their own homes as members of the family or the tribe. They shared with them all they had. The English took few prisoners, and when they did, did not always hesitate to treat them with the utmost harshness. The Deerfield captives were so won by the treatment given them by their masters, that afterwards, when in 1706 peace was declared and liberty given them twenty-eight refused to return; they preferred to stay all their days with those who had given them place by the fire, room in the family heart, and faith in the ancient mother church. Rev. Father Forbes has traced for the writer, by the aid of his church records at Caughnawaga and local family traditions, the records of Eunice Williams, a boy and girl named McGregor, Joseph Rising, Abigail Nimbs and others from Deerfield, and Silas and Timothy Rice from Westboro.

Eunice Williams was the daughter of the minister at Deerfield. Abigail Nimbs and Ignatius Rising afterwards married, and from their children gave several eminent clergymen and religious women to the church in Canada. Their daughter, almost in their own day, became the lady superior of all the Sisters of the Congregation. With them remained Martha French, whose grandson, Joseph Octave Plessis, in 1806, became the first archbishop of the See of Quebec. In the fall of 1740, Eunice Williams, accompanied by other captives taken from Deerfield, returned on a visit to her father, as she did several times thereafter, even as late as 1761, but never could be persuaded to stay with her kinsfolk. The General Court promised her a grant of land, on condition that she and her husband, the Caughnawaga chieftain, Ambrose

<sup>1</sup> Tradition has it that the French and Indians came on this terrible winter journey to take back to Canada the bell which hung in the village church at Deerfield. This bell was sent to Canada, as one story has it, for a Catholic church, and a colonial privateer forcibly took it from a French vessel. Another says that a French lady had given it to the Jesuit Fathers for their little mission chapel among the Indians, and when this chapel was desecrated and the poor people massacred by the English marauding expedition, the bell was taken to Deerfield. The Indians came to get their bell, and after securing it took it away on sledges to Canada, and there, in the little church of St. Regis, it calls the people to services even to this day. Barber says in his Historical Recollections, page 252, that this bell was taken on a sledge as far as Lake Champlain and buried and was afterwards taken up and sent to Canada. The pastor of Caughnawaga, Father J. G. L. Forbes, has small confidence in the truth of this legend of the bell, and says that its attribution to St. Regis was impossible, since that yillage did not exist until 1758, and moreover that there are no records found in Deerfield in regard to it. Parkman also does not believe the story, and gives his reason in a foot-note on page 88, Vol. I., of his "Half Century of Conflict," where he seems to believe the pervert, Eleazer Williams was first responsible for it, and he calls the conjecture, that the story is true, only the name Caughnawaga should be substituted for St. Regis, "weak."

would remain in New England. She refused on the ground that it would "endanger her soul." Her father had a day of fasting and public prayer for her conversion, at Deerfield, and, while the people in the village church offered up their petitions, Eunice, in company with her friend, Mary Harris, also a captive, remained outside quietly and contentedly telling the beads of her rosary. When the visit was done, she bade farewell to her people, and returned again to the heart's-ease of the mission chapel, to her lodge fires, and to the love of her Indian husband and his Mohawk children. Her descendants are at Caughnawaga to-day, and, about the mission altar just above the rolling St. Lawrence, still fervently pray to the God of their Catholic ancestress. In the same month and year that Eunice Williams returned to Deerfield, Timothy Rice, with the Tarbells of Groton, came again to visit his old home in Westboro. He, too, had become a Catholic, and a chieftain amongst the Indians of Caughnawaga. Daniel and Mary Serjent, children of Digory Serjent, of Worcester, made a visit at this time, and returned again to Canada.

The Acadians of Worcester are the next Catholics whose story we know. In 1755, a thousand "French neutrals," as the poor Acadians were called, arrived at Boston, in the beginning of the winter, and were distributed through the several towns of Massachusetts. Eleven were sent to Worcester. They consisted of an aged man and woman, "sixty-five or seventy years old," a girl of seventeen years, four sons of the old couple, Labere by name, Justin White and wife, "aged about thirty," and three small children, one of whom was born in Worcester.

In 1806, Father John Cheverus, afterwards the first bishop of Boston, came to Northampton to prepare two men for death. They were Dominick Daly and James Halligan. They were accused of murder, and died on the gallows, in the presence of fifteen thousand people, "scarcely one of whom had a doubt of their guilt." Their innocence was established a quarter of a century later by the confession of a certain native of the town, who, when dying, admitted that he was the "murderer of the mail-carrier." The inhabitants of Northampton received Father Cheverus with averted eyes. The day of the execution, in spite of the attempted hindrance of the Protestant ministers, he preached to the assembled multitude; and so much divine energy and high principle did his sermon evince, that altogether he won the hearts of the Puritans who listened. They became his friends and admirers, who before had been his enemies.

In the year 1805 there were ninety-four baptisms in Boston. This was five years before the great and saintly Cheverus was raised to the Episcopate. There were then in all New England but two priests. Father Thayer had died, and the broad vineyard of the Lord knew but the labors of the two zealous Fathers, Francis Matignon and John Cheverus. On the 10th day of April, 1805, Dr. Matignon baptized a child of the Fitton family. This child, James, became in God's time the great missionary of New England, and the

<sup>&</sup>lt;sup>1</sup> Parkman, Half Century of Conflict, Vol. 1, page 87; Bancroft's Hist., page 214 and 218, Vol. 3; Holland's Hist. West Mass., page 156; see Parish Hist. of Deerfield and Longmeadow.

builder of the first church within the lines now marking the diocese of Springfield.

Three great priests, Matignon, Cheverus and Fenwick had to do with the builing up of Father Fitton's character, and each in turn gave something of his spirit. Matignon baptized him, Bishop Cheverus confirmed him, and began his education for the ministry, and Bishop Fenwick completed his training and crowned his young life by ordaining him a priest in the ember days of December, 1827.

At about this time Bishop Fenwick had applied to the Propaganda for priests who would devote their lives to the Indians in Maine. The Protestant missionary, though uninvited, was amongst them with his Bibles and gold and schools, doing all he could to draw them from the old faith. This made necessary the immediate presence of a priest with them; and while waiting the missionaries from Rome, Father Fitton was sent into Maine. In this blessed work he spent a year; then came the Fathers from Rome, and he was left free in the broad building of God's house in New England. He passed and repassed, time and again, through each of the New England States, wherever he heard of a Catholic living, or thought that his priestly administrations would be required.

To-day, in six States, seven great diocesan cathedrals lift their lofty spires to heaven, and seven mitred bishops with an Archbishop hold spiritual sway, where, hardly more than half a century ago, he stood with uncovered head by the wayside, and preached to a handful of gathered Catholics. Stations were established by him in many places throughout Connecticut and Rhode Island; and in Massachusetts, at Springfield, Amherst, Barre, Blackstone, Chicopee, Barrington, Northampton, Ware, Warren, Webster, Westfield, and Worcester. Under his care the corner-stone of the first church in the now diocese of Springfield was laid July 7, 1834, at Worcester.

The church was called Christ's Church. It was a small frame building 62x32 feet. The people were unable to do more than lay the foundations the first year. Over the altar was a rude covering of a few rough boards, but the rest of the place was absolutely unprotected.

The writer has known people who assisted at that first mass, made memorable, among other things, by one of those sudden and terrific summer storms of thunder and lightning. It burst over the people at the time of the Elevation. Three men of the congregation, who had noticed the swift gathering of the storm, hastened for umbrellas, and, when it broke, held them over the altar and the head of Father Fitton, moving with him as he advanced in the progress of the sacrifice, and so continued till the mass was over. The unprotected congregation remained upon its knees; not a soul stirred, though every one was drenched to the skin.

In 1835 the walls were raised and the building roofed. In two years from the beginning, it was completed, and "paid for by the Irish laborers employed upon the railroad." In 1836 Father Fitton made his home at Worcester, and thus we have the first church, and the first settled pastor within the confines of the Springfield diocese.

Though from earliest American days, and all through the colonial period, traces may be found of a few Catholics scattered here and there in almost every end of the diocese, it is not until 1826, 1829, and 1832 that we catch sight of the advance guard of the faith, the great laboring armies of Irishmen, who then came conquering to Worcester and the Blackstone valley, and to Chicopee and the river towns to the north, and thence, later on, through all the villages on the lines of the Great Western Railway up through the heart of the Berkshire hills, and away on the other side of the State where the Fitchburg threaded the towns along the banks of the Nashua.

At Worcester they gathered for the building of the Blackstone canal. They came for the opening of the canals, the construction of the railroads and the lifting up of the factories to Chicopee. John Chase, whose friendliness to the poor Irish of Cabotville earned him the affectionate sobriquet of "Uncle John," first brought them, and this man was the first to call Father Fitton hither from Hartford to attend an Irish laborer named Peplin, who, dying from injuries received in an accident on the works, lay piteously calling for the priest. Mr. Chase's sister, Sebra, a few years later, was a convert to the faith, married a Catholic named Michael Murray, and now sleeps by his side in the parish cemetery. This first coming of the missionary for duty within our borders was some time between 1832 and 1834. Up to that period there was not a single priest stationed within the lines which now belt our diocese. Father Fitton was the pastor at Hartford, and as a missionary went up and down from Hartford to Chicopee, and from Chicopee west to Great Barrington, and from Chicopee eastward again towards Boston. His successor at Hartford, in 1836, was Father John Brady, and while Father Fitton looked after the eastern end of the State, and especially Worcester county, Father Brady cared for the interests of the Catholics in the counties of Hampden, Hampshire, Franklin and Berkshire. His cousin, Father John D. Brady, became the pastor of Cabotville, or Chicopee, in 1841, and thenceforward gave close attention to all the Catholics between the Brookfields and the New York and Vermont State lines.

In October, 1845, Rev. Bernard O'Cavanaugh came as his assistant, and these three men, Fathers Fitton, Brady and O'Cavanaugh, divided amongst them the responsibilities for the care of the Catholic people.

After Father Fitton, who went to Newport, R. I., in 1843, there came to Worcester an English priest of remarkable parts, Rev. Matthew Gibson. He, more than any other, deserves credit for the building up of the church in Worcester county. He was a marvel of energy, and before his departure, in 1856, had actually built parish churches: St. John and St. Anne's, at Worcester; St. Polycarp's, at Leicester; St. Bernard's, Fitchburgh; St. Luke's, West Boylston; St. Louis', Webster; St. Bridget's, Millbury; St. Martin's, Templeton; St. Leo's, Leominster; and founded the congregations of Southbridge, Spencer, Holden, Leicester, Gardner, Barre, Uxbridge, Grafton, Whitinsville, Winchendon, and at other places not within our lines. Scarcely a corner of the whole country but knew his face, and wherever a handful of railroad men, or those who worked in the factories, happened to be, Father

Gibson sought them out, attended to their spiritual wants, and kept alive in their breasts the faith in which they were born.

From 1847 Rev. John Boyce, famous in the literary world as "Paul Peppergrass," kept pace with Father Gibson in his apostolic work, and, after the going of the latter, labored on alone for a few years, and then with the aid of others up to his death, in 1864. He built churches in Clinton and Milford, and repaired and enlarged the church in Worcester and the many missionary chapels throughout the county.

While these men wese laboring in Worcester county Father John D. Brady and Father O'Cavanaugh were working with equal zeal and with equal success in Western Massachusetts. Father Brady built churches in Chicopee and Pittsfield, and founded congregations in a score of towns in Berkshire, Hampshire, Franklin and Hampden counties.

Father O'Cavanaugh became pastor in Pittsfield in 1849 and the surrounding towns knew his care for the few years following before the coming of that other great missionary, Rev. Patrick Cuddihy. Father Cuddihy was the originator of many congregations in the Berkshires. He enlarged the church at Pittsfield, reared another at Great Barrington, bought one from the Protestants at North Adams and altered it for Catholic services, built one, which is yet in service at Lee, and made himself a power for good and the Catholic name a tower of respect in all the villages amongst the hills. Then Hampden, Hampshire and the western side of Worcester county knew the administration of Rev. Jeremiah O'Callaghan and the saintly and gentle Father Blenkinsop, of Chicopee, and, after them, that "Lion of the fold of Judah," Rev. Patrick Healy, afterwards the vicar-general of the western end of the diocese, and the pioneer of Catholic parochial schools within its lines. In the same period, and for some years before, the two French-Canadian priests, Fathers L'Eveque and Migneault, were assisting in the work of God throughout Worcester county. They labored in Spencer, the Brookfields, Webster and the surrounding towns.

The famine and the fever in 1847 forced the Irish from the old land in ship loads; the war in 1861 called others; after the war the quickened industries drew them still; so that in the second half of the sixties our people were coming into our lines by the thousands, and churches began springing up everywhere. And these were no longer the frame buildings that had answered the missionary wants. They were of brick and stone, and embellished as far as money and love could do it. There had been some Canadian French in the diocese from the beginning, but not until this period did they come in any considerable numbers. They hurried over the borders now, and joined their Irish brethren in the spreading of God's church. They came for work in the factories, and for the felling of the forests, for labor in the brickyards, and later on for place amongst the workers in wood. Father A. B. Dufresne came in 1869, and made his home in Holyoke. He was the first to assume their spiritual care. His people have been coming in streams ever since.

The diocese of Springfield, embracing the counties of Worcester, Hamp-

den, Hampshire, Franklin and Berkshire, was set off from Boston in 1870; and Rev. Patrick Thomas O'Reilly, Pastor of St. John's Church, Worcester, was named its first bishop. He was consecrated September 25, 1870, by Archbishop, afterward Cardinal, McCloskey, at Springfield. There were then 38 parish churches, 43 priests, 2 parochial schools, 12 sisters, 1 college, and 1 orphanage.

#### CHAPTER II.

#### CHURCH AND PARISH SCHOOL.

HE county of Cavan, in Ireland, has been called by a prelate "the county of virgins," and indeed it appears to deserve the title from the great number of able and pious priests it has given to the church throughout the English-speaking world. In Ireland and the British Isles, in America, Australia, and wherever in India and Africa the English flag is unfurled, there are known the good works of the priestly children of Cavan. At least two of our New England bishops, both of the name O'Reilly, were sons of Cavan; and scores of our priests in the diocese of Hartford, Providence and Springfield had the souls within them first fired in missionary zeal by the stories told them on the hillsides of old Breffini, of the works done for God by their kin.

Full of this spirit, so common to his race, was Rt. Rev. Patrick Thomas O'Reilly, first Bishop of Springfield. He was the son of Philip O'Reilly and Mary Conaty, and was born in December, 1833. He began his classical studies with a famous schoolmaster of his native town named Boylan, father of Rev. Charles Boylan, of our diocese. He completed his course at St. Charles's College, Maryland, and then studied theology the ordinary term at St. Mary's, Baltimore. He was ordained in the Cathedral of the Holy Cross, Boston, by Bishop Bacon, on the Feast of the Assumption, August 15, 1857. Bishop Fenwick, who was to ordain him, was too ill to be present at the ceremony. With the exception of a short period passed in Boston, where he founded St. Joseph's church, the whole time of his priesthood was spent at St. John's, Worcester.

There are those yet living in St. John's parish, Worcester, who remember as yesterday when the young priest came amongst them, and made them all his own by his gentleness of soul. He was then of striking and unusual comeliness of person, tall, of good proportion, dark-haired, beautiful of face, with notably high arched brows, from under which looked out pleasantly those keen gray Irish eyes, which we have seen a hundred times flash with fun or spirit, or soften like a woman's when a tale for sympathy was told. One who wrote of Bishop O'Reilly said that he was fortunate beyond other exiles, in that "friends of influence and wealth welcomed him," when he came a boy to this country. He was more fortunate after ordination when he was sent as curate to Rev. John Boyce, the famous "Paul Peppergrass," a man of extraordinary literary talents and eloquence. The writer has heard the bishop say, that he considered Father Boyce, when at his best, the most eloquent preacher he had heard, and, in his judgment, superior to the great

Dominican, Father Tom Burke. Be that as it may, the association with such a man would beget a love for letters and sacred oratory; and, where the natural disposition existed, as in the case of Father O'Reilly, the soil with little labor brought abundant fruit. The young priest was soon known as an easy and graceful writer and speaker; and to the end, spite of cares and illness, the bishop retained these powers.

He was consecrated when thirty-seven years of age, and was then the youngest bishop in the country. Some one says that Rome, though not infallible in her choice of bishops, seems guided by a marvellous wisdom, and ever puts the right man in the place. It was the case with Bishop O'Reilly. He thoroughly knew the nature of the work his priests had to do. Every kind of priestly labor had been his own,—controversy, preaching, lecturing, catechizing, and the mission with its long drives, its cold and wet. When, therefore, he became a bishop he had, above all other qualities, knowledge of the work to be done by his priests, and compassion for the workers. He was never heavy-handed with them. He was the father rather than the chieftain, and his priests saw the gentler side of his character oftenest in all their dealings with him. We all knew how sweet peace was to him, and every man made effort to ward away trouble. His rule was singularly free from scandalous quarrelings. "I have the best priests in the world," the writer has heard him say a score of times, and he rejoiced that God had so blessed him; but we knew that his own gentleness had quickened our loyalty and our glad obedience.

Though his eye was on every end of his diocese, his disposition was to leave his priests unhampered in their work, and each man dependent on his own resources. The result of this confidence was shown in an unusual development of business energy in the pastorate, so marked that his diocese came even in his lifetime to be rated with the best in the land, both in the ability and character of its priests, and in the varied excellence of its institutions. The bishop had large capacity for work. In the twenty-one years of his episcopate he confirmed the remarkable number of 77,000 persons; he ordained many priests; laid nearly a hundred corner-stones of churches and chapels and schools; dedicated forty-five temples to God, and opened the doors of hospitals and orphanages to the sick and poor, and to the thousands of God's little ones. He died May 28, 1892, mourned by priests and people, and was laid at rest in the vault under the cathedral he loved so well.

Catholic interests were making rapid strides the year the division was made, and after the consecration of Bishop O'Reilly, as was natural, the priests of the new diocese, with freshened zeal, took to the labors of their high office. The Irish and Canadians were yet coming in great numbers. Just at this time were welcomed the two French-Canadian priests, Fathers Louis Gagnier, now of Springfield, and Charles Crevier, of Holyoke. Father Gagnier built churches and formed his people into parishes here and there through Worcester county, in portions of Hampshire, and in several places in Hampden. He is to-day the most patriarchal and best beloved of his race amongst us. Father Crevier labored in the Berkshire Hills, and founded congregations at North



Yours respectfully. + P. J. Willy.



Adams, Adams, and Williamstown, besides assuming the care of other missions to which the bishop appointed him. The building of churches was constantly going on, and dedications and corner-stone layings, with their attendant grand ceremonies, were almost monthly occurrences. Father Harkins built churches at Holyoke and South Hadley; Very Rev. Father Healy at Indian Orchard, Chicopee Falls and Mitteneague; Father Charles Lynch at North Adams and Adams; Father Thomas Smyth at Westfield and Huntington, and a score of other priests built one or more elsewhere in the diocese. In the twenty-one years of Bishop O'Reilly's pontificate forty-one churches were dedicated. When we keep in mind that each one of these supposes a cornerstone laying, and that the same thing is true in the case of parochial schools, we may get some notion of the constant activity in our diocesan life.

As soon as the church or chapel was built and ready for the respectful worship of God, priests and people began to turn attention to the building of parish schools. We have already spoken of the first three priests stationed for labor within what now makes border for our diocese, Fathers Fitton of Worcester in 1836, John D. Brady at Chicopee in 1841, and his assistant after 1845, Rev. Bernard O'Cavanaugh.

It is of interest to note that these men were not only the pioneers in the formation of parishes and the building of churches and chapels, but in the founding of Catholic schools. Father Fitton in 1840 opened at Worcester, on Pakachoag, or Hill of Pleasant Springs, the Seminary of Mount St. James, now the splendid college of the Holy Cross. In 1842 Father Brady began in the galleries of the church of St. Matthew's, at Cabotville, a parish school, whose twenty pupils knew as dominie, Edward P. Gillan. This teacher afterwards, in his fiftieth year, became a priest, and served as chaplain in an Irish Union regiment during the Civil War. Father O'Cavanaugh, in 1849, was pastor of Pittsfield and opened in 1850 or 1851 a parish school in the "Church House," an addition built against the church proper as a home for the sexton. A Mr. William Waldron, a typical Irish school-master, ruled here. Father O'Cavanaugh's school was built as shelter for the Catholic children whom the spirit of Know-Nothingism would not let be at peace in the public schools. There was a school at Fitchburg in 1852, and another in the parish of St. John in 1864. No one of the schools mentioned had any measure of success. Properly speaking, Father Fitton's was not a parish school; Father Brady's was, and it is pleasant to mark the coincidence that afterwards, when parochial school work was taken up in right earnest, the first parish school within this diocese was built in 1867 at Chicopee, and the first teachers who began scientifically to labor there were the four sisters of Notre Dame, Albanie, Mary Rose, Felicitas and Magdalene of St. Joseph, who came thither at Father Patrick Healy's call to the convent of the Immaculate Heart of Mary. These good sisters were not, however, the first nuns to come within our lines. That honor belongs to Worcester, to old St. Anne's, to its old-time pastor, now the venerable Vicar-General of the diocese, Very Rev. John J. Power, and to the Sisters of Mercy, who, with Sister Mary Elizabeth as superior, came October 24th, 1864, and opened a small hospital

close to the church, as shelter for the poor and for the sick working girls of the parish.

In these two communities we have the initial of all the great bands of teaching and hospital nuns of our diocese. Old St. Anne's little hospital was the first that either Worcester City or the diocese knew; and the magnificent buildings now at Holyoke, Springfield and Worcester, under the care of that splendid working body, the Sisters of Providence, and the other houses occupied and ruled by the Sisters of St. Anne, and those of the Gray Nuns, and the Little Franciscans, together with the Springfield Refuge, the house of the Sisters of the Good Shepherd, had foreshadowing here. The schools, whose crosses rise beside the towers of our churches everywhere throughout the five counties which make our domain, had seed in that little community of Notre Dame which made home in the convent of the Immaculate Heart of Mary at Chicopee, in the blessed summer of 1867.

The first school opened on the second day of September, in the side chapel of the church of the Holy name. There were two hundred girls in attendance.

"Spes messis est in semine," "The hope of the harvest is in the seed." Thus reads the legend over the stone portals of the greatest training school of priests in North America, and all the deeds done for God have foreshadowing in the capacity for zeal and sacrifice and skill in spiritual battle, shown by the Levites within its walls. The hope of the harvest was in good seed when the daughters of Julia Billiart came and gave their lives. When the gentle English nun, Albanie, with her three companions of Irish blood, came into the valley of the Connecticut, back of her followed in the shadow all who have taught here since, and all who will teach in the years to come. Could Father Healy have seen the army of nuns and children that trooped that day behind the sisters, how his great heart would have rejoiced! He would have seen children of many races led on by nuns in black, nuns in brown and nuns in gray. Father Healy's school has widened until it embraces in its shadow forty-five other parish schools. The four nuns have become four hundred and twenty-seven. Notre Dame is now one of fifteen orders of religious women, and two orders of monks, teaching in the schools of the diooese, and the two hundred children of that first day now make up the splendid legions of seventeen thousand one hundred and forty-six.

In 1868 four Sisters came to teach three hundred and fifty girls in Holyoke. This community has now six hundred pupils under the care of seventeen sisters. In 1872 some sisters of this same order came to Worcester to teach three hundred girls; there are now thirty-four sisters having charge of eleven hundred pupils. Next Milford called them, in 1880, to the care of two hundred and fifty children; now there are twelve sisters in charge of two hundred pupils. In our diocese to-day there are ninety-one sisters of Notre Dame having charge of three thousand and twelve children.

November 13, 1849, three sisters of this order came to Boston, with Sister Louise de Gonzaga as superior; just fifty years later, November 13, 1899, there are counted in Massachusetts six hundred and fifty sisters of Notre

Dame, and they teach eighteen thousand children. These sisters teach only girls and the small boys in the primary classes.

The first school for boys was opened in St. Jerome's parish, Holyoke, whereto the sisters of Providence came to the charge of four hundred pupils. This is the only school taught in the diocese by this congregation of sisters; for with this exception they give themselves wholly to hospital and asylum work.

The Sisters of St. Joseph, with Sister Cecilia as superior, came from Flushing, Long Island, in August, 1881, to teach in the schools at Chicopee Falls. They found upwards of five hundred children, boys and girls. They were made a diocesan order in 1884 by Bishop O'Reilly, with a Mother-House in the cathedral parish at Springfield. Soon communities of these sisters sprang up in several parts of the diocese. They have convents now in the cathedral parish at Springfield, where is the magnificent Mother-House, dedicated by Bishop Beaven, October 18, 1899; at Chicopee Falls; the Sacred Heart parish, Holyoke; St. Francis', North Adams; St. Mary's, Northampton; St. Joseph's, Pittsfield; St. Mary's, Southbridge; St. Louis', Webster; St. Mary's, Westfield, and at St. Peter's, Worcester. There are in the diocese one hundred and twenty-eight sisters, twenty-seven novices, and eight postulants, and they teach three thousand three hundred and seventy-nine children, boys and girls.

The same month and year with the Sisters of St. Joseph came the Sisters of St. Anne from Lachine, Canada. Seven arrived at Worcester, and at the church of Notre Dame des Canadienes, on the 26th day of August, and opened school September 1st, following. Fourteen sisters teach here now. The first superior was Sister Mary Guardian Angel. In 1897, on Green street, the same city, Holy Trinity school, for the accommodation of the Canadian children living a distance from the church, was established with Sister M. Rose de Veterbe as superior. Sister Mary Colombe is now superior. A school was opened in the parish of St. Joseph, Worcester, October 7th, 1886. The sisters then came from the church of Notre Dame, but in 1893 their convent was built and blessed by the pastor, Father Graton, and they began the community life therein. In 1893 the school was opened in Worcester in the parish of the Holy Name with Sister Mary Hilare as superior. On the 17th day of August that same year a community was founded at Webster. Their schools here opened on the second day of September following, when seven sisters, under direction of Sister Mary St. Ange, assumed their care. Sister Mary Ambrose of Jesus, the present superior, has eleven sisters with her in the work. Next a community was formed at Holyoke, where they replaced the Gray Nuns in the parish of the Precious Blood. The sisters taught the school at Southbridge from 1881 to 1890. In Ware four sisters founded a house in September, 1887, and organized classes for school work. Sister Mary St. Ambrose was the first superior. Sister Mary St. Antheme is in charge now, and seven sisters make the community. A house was founded by seven sisters from Canada in North Adams, August 30th, 1890. The school opened September 2d, following, and for seven years thereafter, the sisters taught in the basement of the church. The new school building

was ready for their occupancy in 1896. The first superior was Sister Mary des Cinq Plaies; the present superior is Sister Mary Cyril. In 1896 Sister Mary Camille de Lellis opened schools for the French Canadians at Turner's Falls. Sister Mary Euduxie is superior there now. These sisters teach in the diocese four thousand six hundred and fifty boys and girls.

Father Garrigan, paster of Fitchburg, in 1886, invited the Presentation Nuns, then teaching in St. Michael's convent, New York city, to take charge of his parish schools. They accepted, and the pastor of St. Bernard's that year welcomed them to the school halls and to his three hundred and fifty children, boys and girls. Eight sisters began this foundation, with Mother Mary Magdalene as superior. Five years later a mission house was opened in St. John's parish, Clinton. Nine sisters there assumed the care of three hundred boys and girls. The schools now have three hundred and sixty pupils. Sister Mary Josephine is the superior, and ten sisters comprise the community.

In 1890 a second mission house was opened in the Sacred Heart parish, West Fitchburg, by Rev. J. L. Tarpey. Four Sisters from St. Bernard's took the care of one hundred and twenty-five children. At present there are six sisters, with Mother Mary Magdalene as Superior, engaged in teaching two hundred and thirty boys and girls. In St. Bernard's parish Father Feehan, in 1893, built a mother-house and novitiate, and herein the novices study for two years after profession to make themselves the more efficient for their life work. Father Garrigan in 1886 bought the Monroe estate in the suburbs of the city for the sisters' future summer home. In 1890 the community came into possession, and in 1899 Father Feehan built hereon a beautiful convent. Here the sisters spend the summer months in study and in works of religion. The house is on an eminence seven hundred feet above the level of the sea, and commands for miles around a splendid view of the city, the river and the hills. Forty-five sisters of this order are in the three houses of the diocese, and they teach twelve hundred and fifteen boys and girls. Rev. Mother Mary Rose is the superior. The Presentation Nuns of whom we speak are of Irish origin, and to make distinction between them and the other order of the same name in the diocese, they are spoken of as the daughters of Nano Nagle. This holy woman was their foundress in 1776 in the city of Cork, Ireland.

The Sisters of Mercy came to North Brookfield in 1888. They are eight in number, and teach three hundred boys and girls.

The Sisters of the Presentation of Mary, who now teach in Holyoke, are a French order, with a provincial house at St. Hyacinthe, Quebec. The mother-house is at Ardeche, France. From St. Hyacinthe to Holyoke, August 28, 1891, six sisters came in the care of Sister St. Louis de Gonzaga as superior. They opened school August 31st, that same year, with 436 pupils. Before the end of the year they had seven hundred and eight children. The present superior is Sister Mary of the Trinity.

Eight sisters of the Assumption from Nicolet, Province of Quebec, came to Southbridge in September, 1891. One year later six more sisters established a mission at Spencer; four sisters came to Indian Orchard August 29,

1895, and schools under their direction were opened that same year. Sister Marie of the Blessed Sacrament is superior of this community which now numbers eight sisters. The sisters of this order number twenty-seven in the diocese, and teach sixteen hundred and ninety-three pupils.

Four Felician Sisters of St. Francis, Salomea, Felisia, Gustolda, and Anastasia, assumed charge of the school and the ninety Polish children in St. Joseph's parish, Webster, in September, 1892. Five years later, at Chicopee, three sisters of the same order, Felisia, Davida and Maria, formed another community. Webster now has three hundred Polish children, boys and girls, in the school, and Chicopee a hundred.

Five sisters of the Holy Cross came from St. Lawrence, Province of Quebec, to Fitchburg, with Sister Mary de St. Christina as superior, August 23, 1894. Six others replaced the Sisters of St. Joseph, in St. Joseph's parish in Springfield, August 26th, four years later, with Sister Mary St. Cyprien as their superior. Six came to Adams August 22, 1899, with Sister Mary de St. Christina superior here also. The sisters at Springfield have four hundred pupils, and those at Adams six hundred and fifty.

The community of the Faithful Companions of Jesus were called to St. Joseph's convent, Fitchburg, from Paris, France, with Sister Philomena Higgins as superior, to teach one hundred and fifty pupils. They now number fourteen sisters, and have under their charge five hundred children.

Six sisters of St. Joseph came from Chambrey, France, to Lee, and afterwards to Northampton. They teach two hundred pupils.

Two Christian brothers came to Chicopee for the care of the two hundred and twenty boys in the parish schools in 1881. They are now five in number and teach near to three hundred boys. The Zaverian Brothers came to Worcester and took up the work abandoned by the Irish Christian Brothers in 1894. They have three hundred boys under their care. The Jesuits at Holy Cross, the La Sallette Fathers at Fitchburg, the Christian Brothers at Chicopee and the Zaverians at Worcester are the only orders of religious men in our diocese.

The public school has always been the boast of this land, but the public schools to-day are very different from the public school of twenty-five years and more ago. Then, for all intents and purposes, they were Protestant schools, and the Catholic in them, except in rare instances, was made to feel that he was an alien, and should be continuously thanking the people whose goodness of heart afforded him place and a teacher. The public school has improved in methods and in the moral and scientific character of its work. It has been forced to this by the parish school. The parish school in turn has been helped by the rivalry of the other, and its teachers are kept always on the alert with burnished weapons in hand and eyes open against any surprise. The abiding warfare is bringing out the best in each, and the watchfulness is proving a blessing. Those races have in them most improvableness that have had the hardy virtues developed by battle, by strivings and by the eternal vigilance, which is always the price of life and liberty. And so it is now. Every man and woman in our State is helped in spite of all gainsayings by

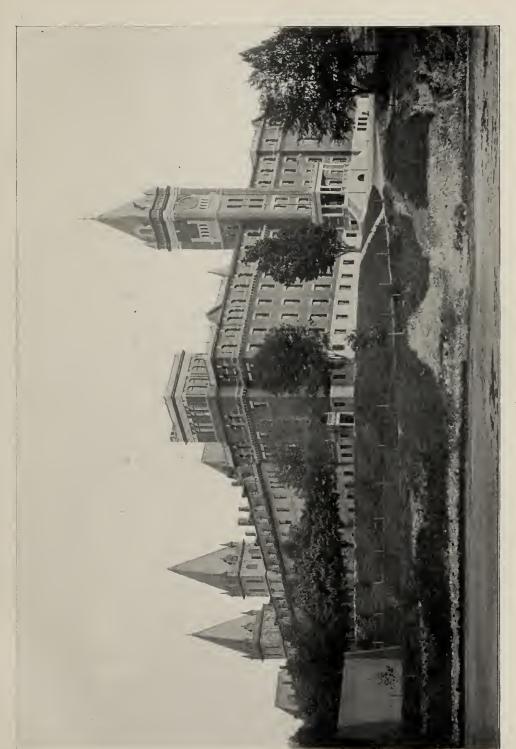
the parish school. We keep the others faced front, with eyes watching every point; and while this is so there is small danger of stagnation in the school work for which the citizens pay so dearly.

But the fight is most unfair. We are the poor, and yet for conscience sake pay twice for the benefit given our children. Some day the sense of fairness, which sooner or later will show itself in the conduct of the schools and their support, will set us a general standard. When our children reach that we should get our share of the public tax, until our children reach it, we were madmen to ask.

The average cost per year for a child in the public schools of Worcester County is \$20.041; in Hampden, \$22.796; in Franklin, \$16.29; Hampshire, \$16.082 and Berkshire, \$16.536. There are in the parish schools of Worcester County 7,963 children, and their cost to the county, if in its schools, would be \$159,686.48; Hampden has 5,383, and their cost would be \$122,710.86; in Franklin there are 250 children, and their cost would be \$4,072.50; Hampshire has 830, which would equal \$13,348.06, and Berkshire has 2,690, which would amount to \$44,481.84. In the parochial schools of the diocese we have 17,146 children, divided thus; the yearly burden put upon us for conscience sake therefore is \$344,199.74. It increases yearly, but even at this rate in ten years would count up to \$3,441,997.40.

Here is something for fair minded men to consider; and those who believe themselves born for duties of State, were wise to begin to study now how best to lighten the burden. There is no sense in saying to the Catholics, "Give up what you have and be one with us." Conscience neither argues nor compromises.

The greatest institution of learning in our diocese, the College of the Holy Cross, which looms up over Worcester on Packachoag Hill, had foundation in the little seminary of St. James, built by Father Fitton in 1840. This small two-story building, with its seventy feet of frontage, and the sixty acres of land adjoining, was presented by Father Fitton, in 1842, to Rt. Rev. Benedict Joseph Fenwick, second bishop of Boston. The bishop called the Fathers of the Society of Jesus to take charge of it in September, 1843. Rev. Thomas F. Mullady, with Brothers John Gavin, George Kuhn and John Sullivan, a postulant, were the first to come, September 28, 1843. They lived for a while in the cottage, known afterwards for many years as the "wash-house," close to the banks of the Blackstone. On the 25th of the following October these were joined by the Rev. George Fenwick, brother of the bishop. The next day the first student of Holy Cross College, a young Irishman named Edward Scott, was received. On the 30th of the same October the community moved to the newly-erected seminary of Mt. St. James. It was in this seminary, known to generations of students as the "Old House," that the first classes, November 2, 1843, were organized, and the exercises of college life commenced. This building served for college work until January 13, 1844, when the new college building was completed. The corner-stone of the new building was laid June 21, 1843, by Bishop Fenwick. The sermon for the occasion was preached by Rev. Dr. Charles Constantine Piese, of New



HOLY CROSS COLLEGE, Worcester, Mass.



York. Twice since then the college has been enlarged. In 1895 its capacity was more than doubled by the building, at a cost of two hundred thousand dollars, of the new west wing. This made ample room for the increasing work of the college. There are three hundred students attending the classes, conducted by twenty-eight professors. This college is the first Catholic college in New England, and the pride of all its people. The bishop of our diocese, our Vicar-General and the great majority of our priests are its graduates. The same thing is true of the most of the Catholics in the liberal professions throughout the diocese.

#### CHAPTER III.

#### INSTITUTIONS OF HIGHER LEARNING AND CHARITY.

N the 18th day of October following the death of Bishop O'Reilly, Rev. Dr. Thomas D. Beaven, pastor of the church of the Holy Rosary at Holyoke, was consecrated his successor.

Thomas D. Beaven is the second son of Thomas Beaven and Nancy Kelley, and was born in Springfield (1851) forty-eight years ago.

Springfield then had one small wooden church and thirty-five Catholic families. If God that day had lifted the veil of forty-eight years into the future from the eyes of that Catholic mother, and given her their story to tell, how she would have amazed and thrilled the gathered neighbors! The one little church will have grown into a magnificent cathedral, the tens of Catholies will be counted in the thousands; a great brown-stone church, a near neighbor, will shelter the overflow from the cathedral; a third church for the French-speaking people, will lift its head into the light; and three parish schools with more than fourteen hundred children, under care of fiftyseven nuns, will teach the way to God through right learning; a shelter for Magdalenes will bless the city; a hospital, the best equipped and most beloved by the citizens, will rise like the spreading wing of a health-bringing angel, and near by shall be the broad acres and generous roof of a home and industrial school for orphans, whose walls shall be put in place by that baby's own hand, when God shall have touched his brow with chrism and flame, and shall have lifted him to a bishop's throne in his native city.

The day of Bishop Beaven's consecration, the venerable archbishop of Boston facetiously remarked the "abundance of episcopal timber" to be found in the diocese of Springfield. Very complimentary, too, was it to the priests of the diocese that during the vacancy in the see a score were mentioned as having the make-up of a good bishop; and perhaps any of the score would have wisely ruled if God had called.

The total absence of any unseemly electioneering was noted to the credit of the diocese, and won the praise of the whole province. Pre-eminent amongst those mentioned for the office, all recognized four or five, any one of whom would have made an excellent bishop, and would, when consecrated, have come to the rule of a willing priesthood; but from the four or five, the

priests hailed the church's choice as theirs, and, in great rejoicing, proclaimed their loyalty.

Bishop Beaven is of English and Irish blood, and has in him the best qualities of both races. He is recognized as calm and strong; shrewd, without smallness; a good judge of character, who speaks of the best side of a man oftenest; deep, and in the concerns of high office, a Sphinx; but, in hours of recreation with his priests, of abundant spirit and of good cameraderie enough to satisfy the social soul of the warmest Celt amongst us. Nowhere in the world, or at any time, has there been a closer or fonder union between a diocesan and his priests, based upon a mutual respect and trust, than exists to-day between Bishop Beaven and those he rules in the diocese of Springfield.

The bishop is a large man, six feet high, broad shouldered, and strong. Strength is the especial quality that comes to one's mind while observing him, and this characteristic of strength is in the whole man,—mind, will, and body; and the very calmness of his manner and the sweet graciousness of his countenance enhances it. He is a very handsome man, with regular features, scant brown hair, and with skin soft and fresh as a maiden's. He has a singular benignity of expression which draws people to him wherever he goes. His mouth and eyes are particularly expressive of his character. The former is firm, yet mobile and compassionate. His eye is his best feature; it is large, full, and open, much like the eyes we see in the face of the young Augustus,—that kind of eye with which a man looks sideways, and back, as well as straight ahead, and which is always an index of strength of character. He looks the bishop. An old rector of the diocese, his neighbor in the city where he then was pastor, the day he was nominated said: "He is a bishop just because God made him for one."

Bishop Beaven is hard-working, methodical, and business-like. He personally knows every man and every end of his diocese, and he is personally interested in every man and every end. Although extremely busy since the day of his consecration, he is never found too busy to be of service to a priest who asks for advice or the bishop's help. He is at the call of his priests for almost any ceremony wherein they feel his presence may quicken God's work.

After becoming bishop one of his earliest works was the maping out of all the diocesan property, the scientific examination of the deeds, and their proper registration. Something more than a year ago, by understanding with certain insurance companies, he ordered the diocesan property insured by the one agency, thereby saving for the charitable purposes of the diocese the money which hitherto went into the pockets of the agents. Bishop Beaven is now seven years a bishop. Great things were expected of him at his consecration, and greater things, than were then dreamed of, have taken place. That the future holds high honors for him is the fond belief of his priests.

Bishop O'Reilly's regime might be called the church-building and parish school-making period. Both these things go on even more rapidly in the time of Bishop Beaven, for the opportunities are greater; yet they are not its characteristic feature. His day is the institutional day; for houses of higher



+ Thas. D. Beaven Bb. ax Skigd



learning have sprung up under his guidance like St. Joseph's Academy at Pittsfield, and its successor, Our Lady of the Elms, at Chicopee, whose care is in charge of the Sisters of St. Joseph, and like the mother-house and normal training school for the same sisters at Springfield; in his day, too, have come the splendid new convent for the Sisters of Notre Dame at Worcester, dedicated November 12, 1899, and the great purchase made this year by Mgr. Griffin, of the one hundred and fifty acres "at the lake" in the same city for a future summer home and possible normal college for these sisters; so too, the opening of the three first-class and completely equipped hospitals at Holyoke, Springfield and Worcester, together with the orphanage for boys and the home for aged men at Brightside, the other for aged women at Holvoke, and the Motherhouse at Brightside, all in care of the Sisters of Providence; and, also, the asylum for orphans of French extraction, under the direction of the Gray Nuns at Worcester; and the home for old people, looked after in the same city by the Little Franciscans; and with these the Refuge for wayward and fallen women at Springfield, controlled by the Sisters of the Good Shepherd. Perhaps the bishop's especial force is found in the extraordinary development of every manner of charitable work, and the encouragement given the religious orders, whose life's labors lie along this line. There are five charity orders in this diocese.

The Sisters of Mercy in charge of the orphanage at St. Paul's parish, Worcester, is the oldest religious community of women doing work in our diocese. Sister Mary Elizabeth came to St. Anne's at the call of Rev. John J. Power, the pastor, in 1864, and opened the small hospital close to the church. A great deal of good work was done by the sisters in the old days. After their removal to St. Paul's parish and the building of the orphanage, whose care they now have, the hospital feature was eliminated from their work, and their active attention given to the orphans and the schools necessary for the proper training of their charges. Three sisters came in 1864; there are now eighteen, with Sister Mary Gabrielle as superior. They divide the care of the orphans in the diocese with the Sisters of Providence, at Holyoke, and the Gray Nuns of Worcester. They now have 100 orphans in charge, and care for them, clothe them and educate them until able to earn for themselves. They teach six grades. These sisters visit the sick of the city as well as care for the orphans, and for many years in Worcester the habit of the Sisters of Mercy has been a familiar sight in the streets as they hurry on for the doing of God's work.

The order of the Sisters of Providence is the great charity order of the diocese. They have care of the three splendid hospitals at Holyoke, Springfield and Worcester. They have care, also, of the orphanage for girls, Mount St. Vincent at Holyoke, and of the Institute of the Holy Family for orphan boys and old men at Brightside, Holyoke, and of the Harkins' Home in the same city, wherein aged women pass in peace their last days.

Two sisters of this order, Sisters M. J. de Chantal and Elizabeth, came to Holyoke from Kingston, Canada, on a collecting tour in June, 1873.

Father Harkins had made his classical studies at Kingston and knew their good work. Bishop O'Brien, then head of the diocese of Kingston, had been his professor, and anybody coming from him was assured of the warmest welcome. He received them kindly and aided them in their mission. The Holyoke pastor had then in mind the building of a place where poor working girls might have home in times of sickness, and with this in view he made application through Sisters de Chantal and Elizabeth for a body of nuns from their community to care for such a home. In the September following their visit, he, accompanied by Dr. J. J. O'Connor, afterwards Mayor of Holyoke, went to Kingston to make arrangements for the proposed mission. They were in Kingston on September 4, 1873, and on September 28th following, Mother Mary John and Sister Mary Edward visited Holyoke. They were cordially welcomed by Father Harkins and Dr O'Connor, and having thoroughly examined the ground of their proposed labors, after a few days' deliberation decided to send sisters. These were promised for November 4, 1873, but were unable to leave Canada before November 6th. Sister Mary Edward came as superior, and with Sisters Mary Patrick, Mary of the Cross and Mary Mount Carmel, arrived at Holyoke on the 8th following. At that time Father Harkins was in charge of the parish of South Hadley, and thither the sisters went and opened in the parish house a hospital for the sick and a refuge for orphans.

It may be noted just here that when the sisters came Holyoke had neither alms-house nor hospital; the opening of the little place in Hadley was the first work in this line of public charity undertaken for Holyoke or its neighborhood. In March, 1874, the four sisters were joined by Sister Mary Leonard and Sister Mary Berchmans. In May, 1874, Sister Mary Patrick returned to Canada, but in February of the year following came again with Mother Mary John. In March, 1875, Sister Mary of the Cross, one of the original four, returned to Kingston. The Parsons property was bought that year, and the sisters returned to Holyoke from South Hadley. The hospital then was closed for a year, though meanwhile the orphans remained in Hadley. When Hadley was made a parish, in 1878, they were removed to Holyoke, into quarters prepared for them in the Catholic Institute.

In July, 1875, the sisters accepted the care of the boys' schools, then opened by Father Harkins in St. Jerome's parish. This is the first parochial school for boys taught by a religious community within the lines of our diocese. Sisters Mary, of Providence, Mary Berchmans and Mary of the Presentation, and three novices were appointed to the classes, October 6, 1875. There were six teachers and 300 boys at the opening. Now there are twelve sisters and 500 pupils. The school has nine grades. The community was increased, in March, 1876, by Sister Mary Francis. All save Mary Francis, Mary Berchmans and Mary of the Cross yet labor in Holyoke. That same month and year Sister Mary of Providence was appointed principal of St. Jerome's boys' school; and from that time forward the schools showed the result of this wonderful woman's energy and intelligence. That same month

and year, too, came Sister Mary Stanislaus, and on September 6th Sister Genevieve; February, 1877, Sister Gertrude, and August 23d Sister Agatha.

The community was incorporated in May, 1878, and in their own name bought from Father Harkins the Parsons' property. In the Parsons' property, upon which a new story was raised that year, hospital work was begun in earnest, and this answered the Catholic needs and the city needs until the building of the new city hospital in 1893.

At this time the orphan children in charge of the sisters overcrowded the quarters prepared for them in the Institute, and the conditions under which they were forced to live were very bad. It was planned, therefore, to get some place in the country for the children and for a hospital. Dr. O'Connor was especially urgent in pressing the building of a hospital, and with this in view he purchased for the sisters the Ingleside property. It was intended originally for a hospital, but the distance from the city was so great and the needs of the children cried so loudly, that everything else was put aside for the moment, and they were sent there as soon as the place was prepared. Dr. O'Connor, in the sisters' name, paid to Messrs. Chandler and Holman ten thousand dollars for the property. The original price was twelve thousand, but when Mr. Holman found it was to belong to the sisters, he insisted that the price be made ten thousand. The others interested with him in the sale would still hang out for the original twelve thousand; "but," said Mr. Holman, "the sisters shall have it for ten, or I shall refuse to sign the papers for any sale whatever." Mr. Holman had his way. Ingleside became the great diocesan orphanage.

Sister Mary John at this time was the Mother-General of the order. She came to Holyoke to make examination of the proposed new work; she and Sister Mary Providence sketched with pencil the manner of building required, and Messrs. Twoomey and Shea, the builders, made the plans from the sisters' sketch. No architect had to do with the building. That the sisters knew what was wanted is manifest from the fact that were they to build tomorrow there is not a line of the building that would be changed. The house was finished and dedicated on Washington's birthday, 1880, by Bishop O'Reilly. After the blessing the Bishop and priests were entertained by the little orphans. Speeches were made by the Bishop, Father Harkins, Dr. O'Connor, and interested priests. Next day High Mass was sung in the chapel by Father Harkins, at which the choir of St. Jerome's church assisted.

When the sisters undertook this new work at Ingleside there was not a dollar in the community treasury. They had paid for the House of Providence at Holyoke, however, and were therefore out of debt. Money was advanced them for pressing needs, and without interest, by Rev. Mother Mary John, who, then and thereafter, was their great support. She sent them provisions, a horse, harness, carriage, sleigh, blankets and all the appurtenances required therefor. Sister Mary, of Providence, was then made the local superior, and the sisters worked night and day. They sewed, made burial robes, flags, banners and church vestments; and to make use of the ilttle farm at Ingleside they bought four or five cows and stabled them on the

place. As an example of the hardships and ceaseless labors borne at this period by the sisters, the writer may mention the fact that he knew a young sister of great mental gifts, then immediately concerned in the control of the boys' school, who mixed the feed for the cattle over night, and in the morning, summer and winter, at half-past four with "old Bridget," a good woman who came from Canada to work for the sisters, drove to Ingleside, fed the cows, assisted in the milking, and was back at the House of Providence at six, and after her share of community work, was then ready to teach the highest grade in the schools all the day long.

An addition was made to Ingleside in 1887. The design for this was sketched in pencil by Sister Mary Providence, and plans made, as in the case of the original building, by Messrs. Twoomey and Shea. When Sister Mary Edward, who undertook the addition, returned to Canada, she left it twenty-two thousand dollars in debt. Before the new addition was built the original debt on the place was cleared. It was cleared by the ceaseless effort of the sisters, two of whom, Sisters Mary Leonard and Mary Teresa, went into the far west and up and down through the wild mining districts, soliciting help from the miners. Beginning at Denver they went to Leadville, and even as far south as Texas. Everywhere they were received with the utmost kindness and with marks of deepest respect by the rough miners. Food and shelter were always given them and the tenderest attentions showered upon them. Even the railroads gave them free passes.

They collected in this trip six thousand dollars. Sister Teresa, who was of surpassing loveliness of person and disposition, worn by this trip, was stricken with fever in the following summer, 1880, and died, bitterly regretted by the whole community. Her companion told a story which shows the pure and gentle character of this Sister Teresa. Once in making a long journey over the mountains in the mining districts a stone worked itself into the sister's shoe. So bashful was she that she hesitated to stop in the presence of the guide and remove it, and thus walked on over the mountains all day until the stone had worn its way into her foot; not until the night time did she remove the shoe. Never a word was spoken during the day by the gentle soul to make known the excruciating pain she must have suffered. Sisters Mary, of the Visitation, and Mary Catherine went through Texas and New Mexico afterward and collected \$2,000 to help pay for the addition.

In 1880 the sisters had a great fair by which they made seven thousand dollars. They had been given by the Water Power Company, as donation for the fair, a plot of land on Maple street, upon which the sisters sold tickets to the value of two thousand dollars. When the tickets were drawn the lot fell to the name of Sister Mary Edward. She sold it for two thousand more.

From 1890 Bishop O'Reilly was very anxious to make the sisters a diocesan order. He felt that the round-about way of reaching the headquarters in Canada was unbusiness-like, and not at all suitable to the direct American method. He asked that the Holyoke community be made diocesan. The majority of the sisters working here were in favor of the bishop's request. Some in Canada, naturally, were opposed. For two years the cause of the

separation was pushed by Bishop O'Reilly. He appointed Rev. Doctor Beaven, then pastor of Holyoke, to represent him at the papal court. Some feeling was awakened between the American and Canadian authorities. The very day that Bishop O'Reilly lay dying, letters came from the cardinal-prefect of the propaganda, granting his request. When the papers came the bishop was unconscious, and could not, therefore, sign the documents as required by the Roman authorities, but his successor, Bishop Beaven, who knew the case thoroughly, on his accession to the see, soou brought the whole affair to a successful completion. The bishop was informed of the papal decision on December 26th following his consecration, and announced it at a dinner given on his patronal feast at Ingleside shortly thereafter.

Bishop Beaven, the very day he was consecrated, through the agency of Mr. McQuaid, of Holyoke, bought the beautiful Brightside property, whereon now stands the Mother-house of the order in the diocese, the orphanage for boys and the home for aged men. The bishop handed over the property to the sisters. Bishop Beaven has the freest hand for church and charitable work, but he always leaves others something to do. He does not think it wise to take away motive for hard work. The property cost forty-one thou-The bishop, when handing the deeds to the sisters, said: sand dollars. "Twenty-one thousand dollars are paid on this. It is now yours-do you think you can meet the other twenty thousand?" The poor sisters, who had been in great need of more room, were rejoiced beyond power of expression. They with full hearts thanked the bishop, and began at once to make the place what it is to-day. This was in October, 1892. They came to live in the Mother-house the day after Christmas that very year. Twoomey and Shea began repairs upon the great buildings at once, and on June 21st, the year following, the sisters and children came into joyful possession. The improvements upon the place cost twenty thousand dollars. The bishop paid this from his own purse. The first year the sisters were in charge they were obliged to borrow three thousand dollars for living expenses, but God blessed their noble effort, and to-day the whole property, with all its improvements, including the home for aged men, has but a debt of twenty-three thousand dollars.

The sisters had worked so wisely in the little hospital at Holyoke, that it soon was too small to receive all the sick people who asked for place in its wards. In fact it had been too small for twelve years. A new and larger hospital was needed. But nothing could be done. The sisters were burdeued down with debt; they had neither money or land. Just then their old friend, Father Harkins, came again, and his hand was open. He presented the sisters in 1893 with the Doyle property adjoining the little hospital, and this gave them space to build. They engaged architect C. J. Bateman, of Boston, who made them plans of a splendid building. Ground was broken in August that same year, and the building was completed in the following year. The first patient was admitted July 26th, 1894. The hospital was dedicated October 4th, 1894, by Bishop Beaven, who that evening made the house a gift of one thousand dollars for the purchase of a set of surgical in

struments. At a public meeting of the citizens, over which the Bishop presided, he promised five thousand dollars in annual payments of one thousand. Led by the Bishop's example, help began to pour in upon the sisters, and to-day their hospital is confessedly a model, both in its equipment and in the manner of its control.

On Easter Monday the sisters went to Worcester, and after consultation with Monsignor Thomas Griffin and the Bishop, agreed to open a hospital there. They began work in the old Washburn mansion, which some years before had been purchased by Monsignor Griffin, and had been used as a monastery by the Brothers teaching in his schools. They soon after built, for hospital purposes, a frame building. This was finished and ready for occupancy in 1894. It was dedicated in October, 1895. This first hospital in Worcester cost twenty-two thousand dollars. Here, as in Holyoke, the capacity of the house was soon unable to meet the demands, and it was determined to erect a larger and better appointed building, and to leave the frame hospital for old people and incurables. This hospital, built in brick and stone, was ready for dedication November 8, 1899. The local prints of the day, speaking of the occasion, said: "The people interested in the work of the hospital, including the Sisters of Providence, and the physicians and surgeons, are delighted with the new building and its splendid appointments which are excelled by few hospitals in the country." The location of the hospital is admirable. It stands on the western slope of Vernon Hill, and commands a splendid view of the · city and the surrounding country to the north and west. Wachusett may be seen with its head in the cloud from the windows of nearly all the wards. The doctors, the day of the dedication, had much to say of the healthfulness and beauty of the position; and Dr. John T. Duggan, as presiding officer of the evening's exercises, spoke for the physicians these beautiful words: "What shall we say to our nurses? These noble women who have left happy homes and kind friends to labor here among the suffering ones. When the mantle of night is resting on the valley below, these representatives of this order are acting sentinels, and, with night lamp, going noiselessly through the wards, relieving the sufferings of their fellows, smoothing the pillow of this patient, and administering words of comfort to that sorelystricken one, until there is a newer and truer light in the words, 'Blessed are the merciful." Catholics and Protestants attended the dedication, and showed the best of feeling. After the Bishop, the Mayor of the city, Rufus B. Dodge, spoke in very kindly terms, as did Dr. Thomas H. Gage, Chairman of the Board of Trustees of Memorial Hospital, and Charles A. Peabody, Superintendent of the City Hospital. There are twenty Sisters in care of this institution. Its cost was ninety thousand dollars.

On February 11, 1896, the Bishop purchased for charitable purposes, at the head of Carew street, in Springfield, the Allis Estate. This was remodeled into a hospital, and the Sisters of Providence called to the charge. The first price for the splendid estate was twenty-six thousand dollars. As at Holyoke and at Worcester, this soon was inadequate to the call, and it had to be enlarged. "From the very moment of its inception," said the Bishop at

the dedication of the enlarged new hospital, October 18th, three years later, "the Mercy Hospital has been a source of encouragement to its managers. The Sisters of Providence, with a confidence that is wholly womanly, piled up debt upon debt until they saw the first house thoroughly and fully established. At the end of the first six months we all felt that we had the thread of success within our grasp, and the following year fulfilled abundantly all our calm, victorious confidence. At the end of that time the managers felt that they stood on firm ground, and rid of every encumbrance the property passed over to the Mercy Hospital Corporation."

The Bishop as early as 1897 had been planning the enlargement of the hospital and the putting of it into the hands of a corporation. In the spring of 1898 plans were made by Messrs. Richmond and Donahue, of Springfield, for this work. The first brick was laid on the 19th day of July, 1898, and the corner-stone followed on the first Sunday of October, 1898. Bishop Beaven laid the corner-stone and Very Rev. Dr. Garrigan, vice-rector of the Catholic University of Washington, preached the sermon. The first hospital in the Allis house was opened for patients on July 10th, 1808. The receipts and expenditures from that time, as read by the Bishop at the dedication, were as follows: "The receipts of 1897 were \$9,315.55, and expenditures for the same year \$7,051.08, leaving a balance to the good of \$2,264.47; the receipts for 1898 were \$31,956.82, the expenditures, \$27,384.49, leaving a balance again on the right side of \$4,572.33." The reason for the increase in receipts and expenditures in 1898 was owing to the Cuban war. Hundreds of poor soldiers were brought back barely alive. All the hospitals were crowded. No hospital in the whole land was more popular than the House of Mercy, and scores of soldiers sought its wards. Even the porches and piazzas were boarded up, and beds put in them. So popular did the sisters grow that sometimes the sick soldiers refused to enter any hospital unless space was found for them in the House of Mercy. During the present year (1899), the receipts of the hospital have enabled the authorities to pay all ordinary expenditures, and to pass over to the treasurer of the building fund about two thousand dollars. The night of the dedication the mother-superior, Mary of Providence, was handed a check for eight thousand dollars, which very materially lightened the burden her shoulders were carrying. This hospital has twenty-one sisters of Providence. All of the order not engaged in the hospitals or the school work, live and labor at the Mother-house at Brightside. The community holds in its own name the Mother-house and orphanages Mount St. Vincent and Brightside, and the hospital at Holyoke; the other property managed by them is owned by corporations. The Bishop believed that the sisters might show the world an example of extraordinary unselfishness if they agreed to put the hospitals raised at Worcester and Springfield, principally by their own endeavors, into the hands of corporations made up of priests and laymen of each city. This was in 1898. With the singleness of heart that has always marked the sisters, they agreed to the Bishop's proposal, and handed over to the corporation at Springfield this hospital, and the twenty-two thousand dollars which had been earned for it by themselves.

The sisters now get board and lodging in these two hospitals in which they work, and the small pittance of fifty dollars a year from which must be paid all incidental expenses, like books, clothing, dentistry, and things of such a character.

There have been four very remarkable women amongst the religious sisters of this diocese, and each has been at the head of her house in its formative period. Sister Elizabeth of the Order of Mercy, Sister Albanie of Notre Dame, Mother Cecilia of St. Joseph's Order, and Mother Mary of Providence, each in turn has left an abiding memory where she labored.

The last is a marvellous woman, small of frame and delicate appearing, low voiced, with an almost hesitating manner, yet with the mind of a man fit to direct armies. In a crowd of nuns she appears as wishing to seem the least; but once you catch her thought so lucidly expressed, and feel the force of her blue-gray eyes, you know you stand in the presence of a superior woman. She was marked for great things from the day she was a novice. When but a girl she was made principal of the boys' school in St. Jerome's parish, and was then as remarkable a teacher and director, as she since has proved herself a leader in the world of charitable endeavor.

Nearly the whole of her religious life has been passed with school boys, not always too gentle, or with men of affairs, like builders, bankers, lawyers, and priests, not too gentle either, and in the face of all this, no one has memory for one moment when Sister Mary of Providence forgot her quiet womanliness, or when she permitted the gentleness of the nun's character to be merged in the rude manishness of the business woman.

She is as sweetly feminine now as on the day she took the white veil. The sister is the possessor of great literary talents, and in her young days showed this in the production of original dramas, poems, dialogues, and speeches, prepared for the entertainents given by the children under her charge. Had she given herself to this work, there is small doubt but she would have reached fame. She is absolutely unselfish, and of warmest heart. She has had hundreds of thousands of money in her hands, and she is ceaseless in seeking the consolation of her sisters and of the people, for whom they care; but never a penny was spent on herslf, or a moment's thought given to her personal comfort. God has abundantly blessed her work; it has prospered and grown almost miraculously; and we are sure that when the future historian writes the names of the women who have brought glory to the American Church, the name of Mother Mary of Providence will be found in the upper lights.

There is one house in charge of the Gray Nuns in the diocese of Springfield. This is at Worcester. These sisters first came to Worcester and established themselves at the corner of Southgate and Grand streets, January 21st, 1891. Two years later they moved to a farm of one hundred and fifty acres, which they purchased for fifteen thousand dollars on Granite street. They found upon it a house and barn. The house they changed into a chapel, and forthwith the present orphanage, at a cost of thirty-one thousand dollars, was built. It was finished January 31st, 1893, and was blessed by Bishop Beaven,

May 21st, that same year. Sister Piche was the original superior, and yet rules. Three sisters came at the beginning, now there are twelve. They have charge of two hundred children. They assume the care only of children above three years of age, though in cases of rare destitution, they sometimes take younger ones in. Their boys, when they have reached the age of twelve, are returned to their friends, or, lacking these, are sent to the House of the Angel Guardian in Boston to learn a trade, or if studious and showing aptitude, to the Oblate Fathers in Ottawa, Canada. The girls are taught, besides their ordinary lessons, sewing, cooking, and the every-day household duties. They are kept until claimed by relatives, or when old enough to work, are placed in respectable families. All the while a supervision is held over them, and the sisters retain the right to call them back in every case if circumstances seem to so warrant. Though other cities in the Commonwealth, such as Boston, Lawrence, and Salem, have helped like institutions, the Gray Nuns have never received any aid from the city of Worcester. In fact, contrary to the general custom in regard to religious institutions, they have been obliged to pay their taxes, water rents, and all the ordinary expenses which may be looked for in great institutions. Father A. Desnoyers from St. Hyacinthe, Canada, a priest in delicate health, has been appointed by Bishop Beaven as chaplain of the institution, and celebrates Mass for the sisters every day when able.

The order of the Little Franciscan Sisters of Mary was founded at Manchang in our own diocese, August 18th, 1889. The sisters took their first vows at St. Paul's Abbey, County Charlevoix, P.O., August 12th, 1892. Eight sisters took vows then, and ten took perpetual vows, July 10th, 1896. Sister Mary Joseph was their first superior. The convent on Bleeker street has eight sisters with Sister Mary Dominique as superior. They have the care-of aged people, each of whom must be sixty years of age or over. The sisters assume their support until the end of life. The only means they have for raising money is in what may be gathered in a house-to-house canyass; two sisters go out on this duty every day. The house and land were bought for the sisters on Bleeker street for fifty-five hundred dollars, October 20th, 1891. An addition was built to the house in 1898 and 1899 at an added cost of five thousand one hundred and ninety-three dollars. This building was blessed, March 12th, 1899, by Rev. Jules Graton, the pastor of the parish. In addition to this property the sisters control another plot of ground having five hundred feet frontage. These sisters were leading a kind of community life for some time before they received the bishop's approbation. them December 7th, 1897, and in keeping with his wishes they went to Canada to prepare themselves properly for the religious life. They have in their charge thirty-two aged people.

A community of five sisters of the Good Shepherd were called to the diocese by the bishop October 31, 1893. They came from Boston, but the mother-house is in the province of New York. First they lived in two small cottages on Eastern avenue, but land was bought for them in 1896 and arrangements undertaken for the erection of buildings suitable to their work. The first brick of the new building was laid by Sister Lilian, the superior, assisted

by Sister Priscilla and Rev. J. B. Fagan, who blessed the ground, September 2, 1897; and October following the corner-stone was laid by Rt. Rev. Bishop Beaven. On this occasion Rev. B. S. Conaty preached the sermon. These sisters have the care of wayward girls and fallen women, whom they try to save from prison and its evil consequences. They make religion take the place of chains. There are fifteen sisters now in the community, and eighty-seven girls under their care. In the six years of their foundation they have had three hundred girls and women under their guidance. These are made to acquire industrious and useful habits, whereby they may hope afterwards to support themselves. The refuge has forty sewing machines run by electricity, and the inmates earn by these a share of their support. The Good Shepherd's Aid Society, a body of young Catholic women, help the sisters somewhat in their charitable work, but outside of their assistance the sisters work on alone.

The Academy of Our Lady of the Elms, at Chicopee, is the latest institution originated by the Bishop. The Sisters of St. Joseph for two years controlled the Academy of St. Joseph, at Pittsfield, and so great a success did they make of their opportunities that the whole city recognized their worth, and the Catholic people asked for parish schools to be taught by them. This was done this year (1899), and now the parish schools of Pittsfield have fourteen Sisters teaching five hundred and fifty-six children. In the fall of 1898, Rev. John J. McCoy, of Chicopee, learned that the splendid property of Erastus Stebbins, in his city, was for sale. The Bishop was informed, and after some preliminaries, the Bishop bade Father McCoy buy it. This he did, through Patrick Rourke, who all along has been the agent for the priest, in February, and in the March following the Bishop began in the house the changes necessary for its new uses. All was completed in the summer. The house was blessed by the Bishop September 4th, and the first Mass said by Father McCoy in the chapel the same day. The Bishop asked Father McCoy to name the academy, and he called it "Our Lady of the Elms," because the Indian word "Chicopee" means the "River of Elms," and because the front of the academy grounds was shaded by a magnificent growth of these stately trees. There are twenty young women studying within the academy walls, taught by seven Sisters, under the direction of Sister Valerian, as Superior.

How God has blessed our world in its nuns! How dreary would Catholic life be if their heroisms were suddenly taken out of it! The materialism of our age sometimes seems as if about to engulf all things high and sacred. The great discoveries in the physical sciences of our day; the ceaseless breathings of the mighty engines of our industries; the passing, swift almost as the lightning, of the myriad ships of commerce, binding, as with iron, shore and shore; the fever of hope for riches; the insatiate hunger for pleasures of sense, and the mad rivalries of nations, all kill peace, and keep men turned from the cool heights where is lived the sublime life of the soul with God. War, too, and the rumors of war, civilization in blood forced on peoples by the bullet and bayonet, and not by the meekness of Christ's apostles; wild liberty, which means the freedom to talk false philosophy from the schools, the press, the novel, the platform; to teach error shamelessly; to laugh at

moral restraint; to spread corruption and vice, which eats out the hearts of the young; these, too, are pouring down on us in torrents, and the outlook is saddening.

Ah! but God is in his world. Wherever on our crowded streets, amidst the whirl, the dust, the turbulence and the heartless rush of our every-day life, one catches the gleam of the white band that binds the brows of a nun, and the snowy cape upon her shoulders, he sees again the spotless dove which Noah sent out over the lashing floods, and which bore him back again the olive bough, emblem of peace on earth and the certain sign of the ceasing of the deluge. Our nuns will always bring hope to the church, and keep alive in the children the promises of the Mighty Father who guides the ark.

#### CHAPTER IV.

#### CONCLUSION.

UR church has worked a revolution in this land. It were hardly too bold to say that it has Christianized it. When the vanguard of the Irish Catholic settlers came into the heart of the Commonwealth, and into the Connecticut valley, there was no Christmas, nor Easter, nor Good Friday. The farmers drove their herds afield on the Easter as on any Sunday, or went to the forests for the felling of trees at Christmas, or on Good Friday made their ox wains groan under the great timbers going to the mill; and all the wheels of the factories whirled as rapidly on these sacred days as on the day before and the day following. Now New England knows Christmas with all its sweet symbolism, and the children of Puritan descent watch for it, and listen for the story of the Christ Child and His Mother as eagerly as do those who bear names like ours. The new life of the Easter time throbs joyously in the hearts of those who worship in Congregational, Baptist or Unitarian meeting-houses—though it may be in lesser measure as it does in the hearts of those who gather about the Catholic altars. Light has come into the face of gloomy Congregationalism. It has seen its error in mistaking the Hebraism of the Old Testament, with its awful threatenings, for the religion of Christ. The Puritan God, the Stern Punisher, has given place to the gentle Jesus of the Sacred Heart, bleeding for very love of the souls He is for ever calling.

Knowledge has come, too; a statue is not now looked upon as an idol, but a remembrancer of God or the saints, whose lives were, like God's, passed in doing good; a priest is not now a man to be dreaded and tortured, and driven away, but one whose influence for good is sought and welcomed in every community, and in that community which is most intelligent, most welcomed; the confessional is no longer a place for dark deeds, the getting of gold, or the putting of iron chains on the wills of people; but a place of balm, of comfort, of unburdenings, and of new and better beginnings; the parish school is not now a place where people are kept in enforced ignorance, and where duty to church, to the neglect of state, is taught; but a place where love of God first and neighbor next, in season and out of season, is

awakened in youthful hearts, and knowledge needed for the right exercise of citizen duties and citizen privileges is thoroughly and conscientiously engendered every day.

One-half of all the children born in Massachusetts for the last twentyfive years were baptized in the Catholic church. The same, the Bishop of Hartford says, is true of Connecticut. To claim that all these remained steadfast in the church were uncandid, and would be contrary to fact. We have had great losses. In the country districts, where the priest was seldom seen, the young people grew up like their neighbors, and never learning the teachings of the faith, drifted aimlessly into Protestantism; many others into indifference; a great many were lost in marriage; some through misunderstandings on their own part or their parents' with priests; others, again, through hope of social elevation, thinking because the Protestants as a body were rich, to be one was to receive uplifting. These causes do not obtain to any extent now, save that of marriage; and even that, because of the growing intelligence of our people, is losing its power. We do not anticipate extensive loss in the future, and the type of Catholicity, our schools and hospitals and priests and nuns are inculcating, is more intelligent and just as steadfast as that which saved our fathers.

To-day Bishop Beaven benignly rules upwards of two hundred and forty-two thousand people, who are served by two hundred and forty priests. These people in thrift, education and sobriety need not fear comparison with any other in the State. The general educational movement among the Catholics, as evinced in the spread of schools, in literary, alumnæ and reading circles, has strong life. The Catholic Benevolent Societies count up membership in the thousands. The charities, notably the St. Vincent de Paul, have every day a growing energy and a widening reach, while the diocesan temperance agitation has found men and numbers of such individuality and strength as to make the Springfield Union third in numbers, yet equal to the first in influence among the Catholic temperance unions of America.

A large proportion of the priests are total abstainers. All the priests are friendly to sensible methods of temperance work. In no other part of America has the success of the cadet and military feature of the work been equaled.

From first to last, within the last seventeen years, perhaps six thousand boys and youth have received in the temperance halls, gymnasiums and drill sheds, the rudiments of a military training. On our great field days the sight of marching thousands, armed, uniformed and in knowledge of the soldier's duties, equal in many ways to the State militia, caused great concern in the breasts of some timid patriots. Therefore, seven years ago, a law was sprung by the State Legislature, making the carrying of arms by such bodies unlawful. We prophesy that when the State needs defenders she will find them willing, trained and true in the sober manhood of those she then disarmed.

Our people are mainly Irish, or of Irish blood. The French-Canadians make up the next largest body. To the Irish they are as one to three. We have bodies of Germans, too, and in late years growing communities of Slavs, Italians and Syrians.

All the Irish and their sons are citizens, or becoming such as rapidly as the law allows. Time was when the Canadians came here to work only to return to Canada when the day for earning was over; not so is it now; they, too,—and mainly through the influence of their priests—are following the example of their Milesian brethren, making here their permanent homes and eagerly taking upon themselves the burden and the glory of citizenship. So, too, are the others, so that in a short time we shall have ceased to hear the words Irish parish or French parish, or Polish or Italian parish. All will be of one tongue. All will be Catholic and American, and most American when most Catholic.

In common with priests the country over, our priests are sometimes spoken of as having strong hands in politics. Any priest who tinkers with party politics is a *rara avis in terris*, and one who would talk politics from his pulpit would be thought by his fellows to have taken leave of his senses.

A body of busier men is not on earth than our average Catholic pastors. We are in and of the building age. The making of plans, therefore, collecting, expenditure of moneys, superintendence of work, belong to us, together with the watchful care of our people—the teaching, catechizing, baptizing, marrying and burying. What wonder, then, that we have few orators and fewer writers. Some people might say that we have not in the Springfield diocese one, in the high sense. The writer knows, however, a score who could win distinction in the pulpit or in the world of letters, if time and quiet—always so necessary for the perfecting of natural gifts and for high mental effort—were granted them. We are now gathering for the material church the timbers, the stone, the cement. Under God's direction we raise it high and build it strong. The next generation of priests will be the scholars, and their mission to fill God's temple with the radiant glory of Catholic wisdom.





# PARISH HISTORIES.

# BERKSHIRE COUNTY.

## ST. FRANCIS' CHURCH,

Adams (North).

O far as certain knowledge proves, North Adams heard Mass for the first time close to sixty years ago. Then Rev. Jeremiah O'Callaghan, coming thither from Burlington, Vt., said it in the house of Michael Ryan, who lived just back of the spot whereon to-day the tomb rests at the north end of the city cemetery.

There were twelve (12) people present, beside the priest; and, of that twelve, one, Bridget Murphy, daughter of Michael Ryan, yet lives to tell the story of the natal day. She has seen the church grow from the Apostolic number, twelve, to more than ten thousand in North Adams (1898); and if we let her count the souls now in what was the original parish lines, and thus include South Adams and Williamstown, the old eyes do not see visions, nor the trembling lips say falsely, when they report the hosts going up to the temple of God as increased, in the three score years, close to sixteen hundred fold; and the little room of the laborer's house, back on the hillside near the graves, as transformed into six magnificent churches of brick and stone; into three convents, occupied by religious women; three parochial schools, with troops of children; and into six splendid presbyteries in the midst of spacious grounds, making homes for twelve busy priests, who, strangely enough in themselves, find repeated to-day the number of souls which tradition says made the beginning.

After a year's care of the people, to whom he came at intervals, Father O'Callaghan was succeeded by Rev. John Benedict Daly, of Bennington, Vermont. He was able to serve the people more regularly than Father O'Callaghan, and continued so doing till the coming of Rev. Bernard O'Cavanaugh, then curate at Cabotville, and who in 1849 was made pastor of Pittsfield. He came to the people once each month. In 1852 Rev. Patrick Cuddily succeeded him in the pastorate of Pittsfield, and in turn assumed the charge of North Adams.

The new pastor, with strong hand, began the proper shaping of the parish. In 1856 he purchased from the Methodists their old church then standing on Center street, and made it the parish church. When Father Cuddihy was called to Milford, 1857, Rev. Edward Purcell, who had been his assistant at Pittsfield from 1853, became his successor in the pastorate there, and in the missionary care of North Adams. In 1863 the Catholics had so grown in numbers and in means as to warrant the presence of a resident pastor, and Rev. Charles Lynch, who was assistant to Father Purceli at Pittsfield, and known to the people, was given the charge.

Father Lynch was peculiarly well fitted for the place. He knew the people and they knew him. North Adams at the time of his appointment gave great promise of civic and religious opportunity, for the right mastering of which was demanded a strong man. Father Charles Lynch was an exceptionally strong man—strong in body, in mind and in will. He was far-seeing, too, quick to observe the trend of business life, as well as religious life, and always able to make his hand a controlling force in both. He was lively of wit and keen of tongue; he was capable of scholarly conception, and was recognized by his fellows as an eloquent and forceful man. Of unquestioned courage, and of unusual physical power, he made both serve to good ends, and particularly in that historic period when the rough bands of the tunnel-workers brought a vigorous and sometimes lawless element into the town life. Both feared and loved, to his death he held the mastery of his people.

But a short time was he in North Adams before he had ownership of the site whereon is reared the splendid church of St. Francis, and had put himself to the plans of the building. In 1867 the corner-stone was laid, the superstructure was up in 1869, and on the eighteenth day of July, the same year, the people witnessed the dedication of their temple to the service of God. The old church was rented to the Canadians that year, but in 1881 was sold for \$3,800.

The same year, 1881, he bought the property on the corner of Eagle and Union streets, known as the Cady property, remodeled the house that sat thereon into a presbytery, then moved the original parsonage to its present site, where it now makes a pleasant home for the Sisters of St. Joseph who teach the parish school. A little respite, and we find him again in 1882 with the old unquenchable zeal busy with the erection of the present school of St. Joseph. He never saw it completed.

God called him in May (28), 1883, and in July of the same year Rev. Charles E. Burke, of Springfield, took up the parish burdens where Father Lynch had laid them down.

Father Burke's first work was the completion of the parish school. To this end he was obliged to take out the original foundations, which, through some one's fault, were improperly in, replace them with sound and substantial new work, strengthen the superstructure with iron pillars, and have all ready and right against the opening of studies in September, 1886. He succeeded. When the school door swung out in September, two hundred girls stood there asking the care of the four sweet-faced Sisters who stood on the threshold welcoming them. To-day in St. Joseph's school there are six hundred and fifty pupils, boys and girls, and seventeen Sisters of St. Joseph teaching them. The course of studies calls for nine grades before the High School is reached, which again asks for four years more of serious work before the honor of graduation may be won. The Catholic people of North Adams are very proud of their schools, and justly rejoiced at the increasing reputation for depth and thoroughness of training which the years are bringing them.

Since assuming the rectorship of the parish, which is a "permanent" one, Father Burke has kept on in the energetic way of his predecessor.

Beside paying off a large debt, \$37,500, completing the school of St. Joseph, repairing and frescoing the church, beautifying it with stained-glass windows, and putting the grounds about in order, he has added two considerable properties to the parish possessions. In April, 1889, he bought the Boland property on Union street, and on May 25th, 1894, had deeded to the bishop the princely "Arnold Homestead," which to-day may be classed, in beauty, value and convenience, as equal to the best parochial residence in the diocese.

The parish has church, school, presbytery, convent, three houses and a stable. Every thing is in good condition. The church is the first consecrated by Bishop O'Reilly, October 4, 1887. It is of brick and sandstone, reared in Gothic style; inside it measures 62 feet in width by 125 in length, and in highest point from floor to ceiling has 61 feet. It is beautifully frescoed and ornamented within, while without into the sky lifts its head, a magnificent tower, where swings a chime of bells, whose open throats on festal days fling over city and resounding hills their mellow praises to the people's God.

Since 1862, when the baptismal registry begins, to April 27, 1898, there were 4,960 baptisms in the parish of St. Francis. The marriage records earlier than 1869 cannot now be found, but from that date to 1898 the books show 903 marriages. There is record of 25 conversions from Protestantism, 17 of which have occurred between 1890 and 1898. The parish numbered (1898) 4,700 souls.

The first curate sent to assist in North Adams was Rev. James Hennessy, who came in 1871, and remained one year. He was followed by Rev. David McGrath, now of Holyoke, who came September 5, 1873, and was replaced June 29, 1875, by Rev. James Donohoe. Father Donohoe remained till September 11, 1877; Rev. Terrence Smyth came September 15, 1877, remained until 1881; Rev. James Coyle, of Providence, came January 19, 1878; Rev. T. F. Murphy, after Father Coyle, served till December, 1885; Rev. James McAvoy (Boston), from January, 1884, to the Spring, 1885; Rev. James Norris, from May, 1885, to August, 1889; Rev. E. S. Fitzgerald, from January, 1886, to March, 1887; Rev. James Cruse, from August, 1889, to September, 1894; Rev. George Flynn, from December, 1893; Rev. John Ivers, from October, 1894, to April, 1896; Rev. James Donnelly, from April, 1896.

Fathers Flynn and Donnelly yet assist Father Burke (April, 1898), and no part of the priest's work has failure at their hands. Father Burke has proved a capable head of the parish from the first. He is gentle but firm. He has taste and learning. In his younger days he was known as a graceful preacher of signal merit, and even now, when occasion calls, will show the old-time power and charm. He was born at Worcester, Mass., November 4, 1845, passed through the city schools to Holy Cross College, where he won his degree in 1869, then studied theology at Troy, N. Y., was ordained there, May 25, 1872, and was at once assigned for duty to Very Rev. Patrick Healy, V. G., at Chicopee. He was at Chicopee but a short time when Bishop O'Reilly called him to the Cathedral at Springfield. When Father James McDermott was made pastor of the Sacred Heart parish in Springfield, 1874,



REV. C. BAUDOVIN.



Rev. C. H. JEANNOTTE:



REV. CHARLES E. BURKE, P.R.



REV. D. C. MORAN (DECEASED).



REV. O. L. TRIGANNE.



Father Burke succeeded him as rector of the Cathedral parish. He served here till his appointment as pastor of North Adams.

The Catholic people of the parish stand as high in public regard as any other people in the community. They have had and have a fair share in the civic offices, and have been fortunate as a rule in the men whom they have chosen to represent them. They are in the professions and in business life, and amongst their neighbors many of them are marked as an especially sober and law-abiding element. Some have means; and, all in all, the Catholic people of North Adams, as a body, have the sure respect of the community, and this grows as education advances, and as opportunity for betterment comes to the people more and more with the years.

## NOTRE DAME DU SACRE CŒUR,

NORTH ADAMS.

N 1871 Rev. Charles Crevier now (1899) pastor of the church of the Precious Blood, Holyoke, Mass., first gathered the French-Canadian people into parish form. Before this they worshiped with the other Catholic people of the town. Father Crevier was pastor till 1887, and had the care of the Canadians in Adams, Williamstown and the vicinity, till 1882; at which time Father Charbonneau became the pastor of the Canadians of Adams, and so limited Father Crevier's work.

Rev. Charles Crevier raised the church of Notre Dame, finished the basement, and had it in excellent condition for his successor, Rev. Louis Leduc, who was made the pastor of North Adams in 1886. Father Leduc completed the temple, and when he died, six years ago in May, 1893, left a beautiful parish church, and a still more beautiful example of a saintly life as heritage to his people.

In 1880 the parish had as curate Rev. Anthony Lamy, and from October, 1881, to February, 1882, Rev. J. B. Charbonneau; then came Revs. C. Beaudoin, September, 1884; Joseph Marchaud, August, 1885; L. Leduc, January, 1886; J. M. Rioux, October, 1886, who remained to August, 1897; J. T. Bouret, September, 1888; L. O. Triganne, January, 1889, who served till May, 1890; J. E. Marcoux, July, 1890, who was with the people till August, 1893; L. D. Grenier, May, 1895, and J. O. Comtois, in January, 1898.

Since the foundation of the parish in 1871, when about 150 families or 750 souls made up the count, to January 1, 1899, when something more than 5,000 Canadians and 700 Italians are within the parish limits, there have been 4,380 baptisms and 908 marriages.

The parish has a church, a home for the priests, a school and a convent. When the school opened, in 1889, there were 375 boys and girls to answer the pastor's call; now the elementary and grammar grades, eight in all, under the care of the good Sisters of St. Anne, have in them and doing serious work, 820 children. There are 650 citizen voters in this parish; their influence, therefore, is very considerable. They are law-abiding, patriotic and attentive to religious duty. North Adams has been blessed in its Catholic

life,—blessed in the marvelous growth in numbers, wealth, influence and in the good-will of the community. It has been doubly blessed in a particularly good and capable priesthood. From the first day to this the men at the head of the parish affairs have been of excellent repute, and have had noticeable success in parish endeavor. Father Charles H. Jeannotte, the present pastor, stands worthily in the line of superior men, and rules wisely the willing hearts and ready hands of his people.

He was born at Beloeil, P. Q., on the 12th of November, 1854. He made his classical and theological studies at the Petit Seminaire de Sainte-Marie de Monnoir in the diocese of St. Hyacinthe. On the 26th day of August, 1877, he was ordained to the priesthood. He was teacher of classics and prefect of discipline in this same seminary for eight years. He did pastoral work in the diocese of St. Hyacinthe for two years, and then came into the diocese of Springfield as an assistant to Father Dufresne of Holyoke. He was made pastor of the church of Notre Dame on the 7th of October, 1894.

It was a day of promise when the strong-armed, clean-hearted Irish came into the hills; the gay and mannerly French, with their love of joyousness, ceremony and the amenities of life have added to this promise; and now the dark-eyed Italian, with his dreams of art, his beauty-loving soul, his keen mind and thrift, brings an element, which, in the golden fusion of the several races that the years will surely know, will help to make a new race, entirely American,—a better race, than any of the older ones, and entirely Catholic; a race that will know the highest life and beauty and vigor,—up in the highlands of our State, where the sun is brighter and the air purer, and the water clearer, and the skies nearer than elsewhere within her borders.

## CHURCH OF ST. THOMAS,

ADAMS (SOUTH).

ERY likely Catholic people were in Adams long before 1840, for mention is made of a considerable body of Irish people in North Adams as early as 1825. Our people are restless; therefore we have reason for thinking that some came here; and though it does not follow that such were Catholic, the inference is not unfounded that when they are mentioned especially as "Irish," it is because they are Catholic; for the others soon lose the color that keeps them marked from their neighbors. Be this as it may, however, the first public Catholic service is said to have been held when Father Bernard O'Cavanagh said Mass in the home of Michael Madden in 1845. Off and on during the days before the coming of Father Cuddihy to Pittsfield, he said Mass when possible, sometimes in a house which stood on the mill grounds, and later on in a small hall on Main street. During Father Cuddihy's pastorate, and that of his successor, Father Purcell, Mass was said here as regularly as the large mission permitted until the appointment of Father Charles Lynch as pastor of North Adams in January, 1863. Father Lynch was able thereafter to give Adams closer attention, and soon made this manifest in the purchase of the old Congregational meeting-house, which he

removed to its present site on Park street, and remodeled into a Catholic church. It was dedicated to the Lord's service under the patronage of St. Charles Borromeo, and served the people till May 9, 1897, when the new and splendid church of St. Thomas was dedicated to God by Bishop Thomas Beaven.

September the 12th, 1875, Adams was made a parish, and Rev. E. P. McCort came as the first resident pastor. Some one has said that the Catholic priests beyond any other class of men seem gifted with right choice of sites for churches and parochial properties. We all love the hills. Perhaps something of the old prophets down from the days of Hebrew glories has come to us with the sacredness of our ceremonial, and we are drawn again as they were drawn to the heights for sacrifice and for speech with God.

Father McCort, true to this tribal trait, chose a hill side, and then at the head of its sunny eastern slope, built his home. It is to-day an ideal home for the priest, and will so remain, for houses will never be raised on either side of it, nor can the rush and run of a public street ever disturb the peacefulness of its avenues. It is vine-clad and rose-embowered, just in a sunny opening beyond stately trees, and looking out past the graceful spire and finials of the fine new church of St. Thomas, on to the homes of the townspeople below, and over the great chimneys, whose hot breath is ever telling how ceaselessly day in and day out labors the heart of the factories. Sixteen thousand dollars was the cost of this land and home. Father McCort died in January, 1880, regretted deeply by his people and his neighbors, and in the February following, Rev. Denis C. Moran, the present pastor, came from Winchendon to Adams.

Adams has known the services of six curates: Father Daniel J. Sullivan, who labored here with Father McCort; Rev. Edward F. Martin, who assisted Father Moran from his coming to 1880, the time of his own appointment to Athol; Rev. M. A. O'Sullivan, about eighteen months; Rev. James Maher, close to nine years; and Rev. Michael J. Coyne, who came in April, 1892, and Rev. J. F. McGrath, in May, 1896, both of whom are still in the people's service. A count made in 1898 says there are 1038 souls in the parish of St. Thomas, Adams, with 200 more in the mission, Cheshire.

From 1875 to 1897 there are 1516 baptisms in the parish registers and 308 marriages. There were some converts from Protestantism, but no special record of the cases was made. When Father Moran came to Adams the parish was in debt \$15,000; he paid the last penny of this in December, 1885.

For some years the old church has not answered the needs of the people, and Father Moran has been busy with the thought of a new one. He put in place the first stone of the new church in November, 1895, had the cornerstone blessed by Bishop Beaven May 17th, 1896. The church, with the basement beautified and ready for worship, was dedicated on May 9th of the following year by Bishop Beaven.

The new church, in modified Gothic style of architecture, was planned and cared for in process of erection by architect James Murphy, of Providence.

It is 135 feet long and 61 feet wide; from sidewalk to ridge it is 75 feet high, while to top of the cross on the main tower it measures exactly 130 feet. The building of this church has been the crown of Father Moran's work in Adams.

He has been a priest since November 5th, 1865; it appears then that thirty years thereafter, to a day, in spite of the hardships, the fasts, the journeys, the cold and wet of the missionary life, he begins with strong heart a work that most men outside the priesthood would say was the labor of a life. He begins and carries it through, and is now ready for more. He was born in Ireland, town of Laffaney, parish of Carrigeen, County Kilkenny, July 11th, 1841. He studied as a boy under the Christian Brothers, then for two and a half years at St. John's College, Waterford; coming to this country he entered Holy Cross College at Worcester, in 1859, and was graduated therefrom At St. Sulpice, in Paris, he made two years of theology, and completed his scholastic course at Carlow, Ireland, where he was ordained for the diocese of Boston, November 5th, 1865. In April, 1866, he was curate to his uncle, Rev. William Moran, pastor of Ware, and, five months later, was assigned to Lowell, to the church of St. Patrick. In May, 1868, he was given his first pastorate at Uxbridge, Mass., where he remained till the bishop of the new diocese of Springfield asked him to organize the parish of Winchendon, which labor he began the last day of July, 1871.

In many ways Father Denis Moran is a remarkable man. He could have achieved greatness in several lines, for God has gifted him in mind and body beyond most of his fellows. To the writer he has always appeared, as intended by nature, for the calling of arms; not that he is wanting in the gentler essentials of the priesthood, but because the tall, athletic figure, the broad chest, the length of sinewy limb, the muscular neck, and the leveled brows bespeak him, above all things else, the higher type of fighting man. Some service lost a great cavalryman when Denis Moran put on the cassock. In the priesthood one who knows him would look to see him greatest where hardships were many and conditions untoward, and where sacrifice and courage were needed. With all this a kindlier soul is not amongst us, as many in need who have found him a friend indeed can testify. He is of the

"Mighty race
Taller than Roman spears."

and, as has been said of another priest, he needs every inch he has to incase his heart.

# "ST. MARY'S OF THE ASSUMPTION" (MISSION OF ST. THOMAS, ADAMS).

CHESHIRE.

OHN WARNER BARBER in his "Historical Collections," published in 1839, speaks of Cheshire as "incorporated by its present name March 14th, 1793. The settlement of the town commenced in 1767.

... The inhabitants from the beginning have been generally of the Baptist denomination. . . . The centre of the town is a rich and fertile val-

ley. To the east and west of this the ground gradually rises into hills and mountains. The township is well adapted to grazing, to which the attention of the inhabitants is principally given. Large dairies are kept and Cheshire cheeses are widely and deservedly celebrated."

There is no record of a priest's coming to Cheshire before 1847. Then some priest, whose name cannot now be learned, and who is said to have come from the west, and probably from the diocese of Cleveland, read Mass for the Catholic people in the home of Stephen Cuddihy. Father Bernard O'Cavanagh, though known to have been in most of the Berkshire towns, is said to have never been here. Father Cuddihy while pastor of Pittsfield did come now and then, and first gathered the people for Mass in Mechanics' Hall, afterwards in a hall which the Catholics owned, and, before the end of his pastorate, in the meeting-house of the Universalists.

When Father Purcell was given charge of Pittsfield the Catholics of Cheshire received closer care, and soon under his direction began the building of the pretty village church of St. Mary of the Assumption, which was dedicated on the 8th day of August, 1879, under the pastorate of Father McCort, who had been given Cheshire as a mission upon his appointment to the charge of Adams. It is still the mission of Adams, and its two hundred and more Catholics have the happiness of Mass every Sunday, and the affectionate care of the priests of Adams at all times.

The Catholic people of Cheshire are a thrifty and self-respecting body, and known in Berkshire as especially faithful to all the duties of their faith.

#### NOTRE DAME DE SEPT. DOULEURS.

ADAMS.

UST one year beyond a quarter of a century need we go to find the French-Canadian people of Adams assisting for the first time at Mass in a body by themselves. Then, January 4, 1872, Father Charles Crevier, the pastor of the Sacred Heart church at North Adams, gathered them into a hall on the third story of a building in the town, and said Mass for them and preached to them in their native tongue.

Five years later, on Park street, upon land which he had already purchased for \$2500, he built a frame chapel at a cost of \$5000. The original yet serves the people as a school for the parish children.

In September, 1882, Bishop O'Reilly made the Rev. John Baptist Charbonneau, then a curate of Father Crevier, the first resident pastor of the Canadians of Adams.

The young priest brought zeal and activity to his work, and in a few months had the great happiness of announcing to his people that the mortgage of \$4000, which was on the chapel when he came, was cleared away, and they were free from debt.

Mr. R—— had a beautiful property which the young pastor, thinking of God's glory, would make God's own; yet such a thing, when first suggested, seemed but a pleasant dream. Dreamers, however, in every age, have done

great things, and so did the dreamer here. The property, through a succession of fortunate circumstances, actually came into the hands of the Canadian people for the moderate sum of \$15,000. Father Charbonneau, in 1887, hardly five years from the time of his appointment, laid the foundation of the spacious and beautiful church which is the pride of the Canadian people today. Bishop O'Reilly is reported as having called the church of the Sept. Douleurs one of the most beautiful in his diocese. It is of Romanesque architecture, 150 feet long by 70 feet wide, and has seating capacity for 1500 people.

The erection of the church was immediately followed by the building of the presbytery close by, even in the shadow of the sanctuary. This he did in 1890. Three years later, June 22d, he died, and was succeeded in the pastorate by Rev. L. O. Triganne, who was then pastor of the Canadian people of Pittsfield. Father Charbonneau was deeply mourned. His people loved and trusted him, and the people outside his fold then spoke high words of praise for him, and do so to this day. He was active and successful. He could make friends and retain them, and this quality worked him benefit materially, as well as socially, as the priest who now directs the affairs of the parish intimates, when he writes that to encourage him in the public good which he was doing, the rich American Protestants did not forget to loose their purse strings and make the pastor of Notre Dame many princely presents. In this connection he mentions as especially deserving of the honor and gratitude of the Canadian people, M. M. Brown, L. L. Brown, W. C. Plunkett, C. T. Plunkett, and M. Renfrew.

Father Charbonneau had as assistants at Notre Dame, in 1885, while he was away on a voyage to Europe, the Rev. Joseph Charlebois and the Rev. Joseph Marchand, now the pastor of Three Rivers. In 1892 he had the Rev. J. E. Marcoux, and in 1893 Rev. A. Langlois. Since the Christmas of 1896 the parish has known the efficient labors of Rev. L. Felix Goheiz.

Father Triganne, the present pastor of the church of Notre Dame, was born in the province of Quebec in 1860. He studied at Nicolet College, and was there ordained in 1884. He served the diocese of Three Rivers in Canada for two years, thence coming to the Springfield diocese in 1886; was curate at Holyoke and at North Adams, till he was elevated to the pastorate of Notre Dame, at Pittsfield, in 1889.

When Father Triganne assumed the charge of Notre Dame, there was a debt of \$32,000 to be met. By the will of Father Charbonneau a legacy of \$10,000 came to the parish, which, however, left the debt at \$22,000. In just four years and a half after his coming, Father Triganne had cleared the whole of the parish indebtedness. As soon as he had paid the last mortgage, he began the construction of a parish school and convent at a cost of \$30,000, and this school will open its doors in September, 1899. Six Sisters of the Holy Cross, from St. Laurent, Montreal, will have charge of the new school and convent.

Since 1882 to 1898 there were 1593 baptisms, and 368 marriages. Within that time 35 converts from Protestantism have sought peace of soul within the walls of Notre Dame.

In 1897 the Canadian people of Adams were estimated at more than two thousand souls; now, in 1898, Father Triganne, the pastor, says there are three thousand souls in a general population of nine thousand five hundred. "We have," he adds, "550 families, and of this number there are 200 voters, and 60 householders." The bulk of the people work in the mills: perhaps half a score are in commercial life. They have reputation as peaceable and industrious folk, and here, on the heart of the mountains, far from the tumult of the great cities, lead a happy life; they are blessed with church and school, with the care of a good and capable pastor, and the expressed good will of Catholic and Protestant neighbors.

#### ST. PETER'S CHURCH,

GREAT BARRINGTON.

EV. JOHN D. BRADY, of Cabotville, came to Great Barrington some time in 1841, and said Mass for the people in the Town Hall, then the second floor of the building known as the "Hollister Store."

Until the coming of Father O'Cavanaugh as assistant in 1845, the people knew Father Brady's services at irregular intervals, thenceforward his or his curate's more frequently, till the appointment of Father O'Cavanaugh as pastor of Pittsfield in 1848. In Father O'Cavanaugh's pastorate the people had Mass every three months.

When Father Cuddily succeeded Father O'Cavanaugh as pastor of Pitts-field in 1851, he assumed the care of Great Barrington, and two years later, 1853, he bought a sightly spot for a church on the land above the river, and built thereon, in 1855, the present church of St. Peter, wherein he and his curate, Father Purcell, ministered to the people until the removal of Father Cuddily to Milford. Thereafter the people knew the kindly care of Father Purcell and his assistants till the appointment, in 1864, of Father Minietti as the first resident pastor.

He was succeeded in 1868 by Rev. Charles Grace, who in turn was followed, July, 1872, by Rev. Peter Eagan. In September, 1873, Father James Hennessy replaced Father Eagan, and here remained till his death, August 21, 1883.

In November, 1882, Father Hennessy received as curate Rev. John H. Murphy, who, at his pastor's death, was promoted to the headship of the parish. Father Murphy was made pastor of Lee, in December, 1891.

The curates who have served this parish were Rev. John H. Murphy, from November, 1882, to his appointment as pastor one year later in 1883; Father D. F. Hurley, November, 1883, to July, 1884; Father James McLaughlin, August, 1884, to January, 1886; Father Martin Murphy, January, 1886, to December, 1887; Father Thomas Reynolds, January, 1887, to March, 1887; Rev. Edward Fitzgerald thenceforward to the going of Father John Murphy to Lee, December, 1891.

Father Edward S. Fitzgerald, as "locum tenens," wisely administered the parish up to November, 1892; the month following Rev. Dr. David

Moyes became pastor, and so served till 1894. Then came Rev. John Fagan as "locum tenens," with Father William Adrain as assistant, and so remained till the appointment of Rev. Martin Murphy as pastor in January, 1895. Father Adrain assisted Father Murphy till November, 1897. April 4, 1895, Rev. Thomas McGovern was appointed as the second assistant, and at the going of Father Adrain came Rev. William B. Fallon, January 1, 1898.

Great Barrington has had Housatonic, Sheffield and Mill River as missions till January 6, 1899, when Rev. John F. Fagan was made the first resident pastor of Housatonic. This lightened Father Murphy's work, and made it possible for him to dispense with Father Fallon's services. Father Thomas McGovern still assists him.

Since the formation of the parish in 1864, the records show 2362 baptisms and 531 marriages, with fifty converts to the faith,—"converts from conviction," says the pastor, describing them.

A great change has come over the spirit of Great Barrington, as is the case in most of the Berkshire towns, since the days of the church's advent. Everywhere now the church is admired, and her priests received with marked respect. Yet in the early days this was not so. Although the "town hall" was engaged by Catholics for the first Mass, it was not so easy to procure it for a second or a third, and very soon it was not possible at all. In this extremity the poor Catholics gathered for Mass in an old school-house, which then stood near the present Searles' estate. Father O'Cavanaugh a little later, once or more times, could do no better than seek the shade of an apple tree for his altar.

In Father Cuddihy's time the Mass was said in the dwelling-houses, and finally, when weather permitted, in an old barn then standing close to the site of the present church. At such times the people would protect the altar from wind and storm with the linen sheets, which those best able to afford brought from their homes and tacked up from tree trunk to tree trunk in the open orchard, or from beam to beam on the stretch of the barn. The blood of the martyrs is the seed of the church, and the people of the old days were given hardships enough to make their faith pricelessly dear to them. At this day the fervor of their love for it is always manifest, and the children of the early Catholics thus show that they have been properly taught the value which their sires had put upon its preservation. The original Catholic settlers were about ninety in number, and every soul Irish.

The parish has the home church, a frame structure, and the priest's house, with a stable, all on the original church land. Down in the best part of the town is the splendid "Housatonic Hall" property, purchased April 4, 1890, by Rev. John H. Murphy from George Dresser at a cost of \$12,000, upon which stand two fine dwellings, used hitherto as an aristocratic private school, a stable and out-houses,—such as are found on the grounds of rich country gentlemen. Here is a plot of ground upon which Father Martin Murphy hopes to be soon able to build a new church, which will be more in keeping than St. Peter's with the dignity of Divine worship, and the deserts of a good and growing people.



REV. MARTIN MURPHY.



REV. JOHN H. MURPHY.



REV. JAMES F. MAHER.



REV. JOHN M. KENNEY.



In Mill River, the mission of Great Barrington, the Mass was first said in 1841, probably by Father John D. Brady. There were present ten people, Henry English, Timothy Wrinkle and wife, John and Stephen Wrinkle, Andrew Devine, wife and family. In 1866 Father Minietti built the little church. Mill River now has two hundred or more Catholics.

Sheffield heard its first Mass at about the same time, and very probably this Mass was said by Father Brady. Father O'Cavanaugh is named as the pioneer priest in the town, but if this be so the Mass could not have been said till after October, 1845, for then it was that Father O'Cavanaugh became assistant to Father Brady at Cabotville. There are somewhat more than two hundred Catholic souls in Sheffield, many of them well-to-do farmers and property-holders. The pretty little church wherein they worship was built for them in 1884 by Rev. John H. Murphy.

The Catholic people of St. Peter's parish now number, counting in the missions, close to twelve hundred souls. They are honored and respected by their neighbors. Within five years several of them have gone into active business and the professions, and the fact that more than one-half of the clerks in the town are Catholics argues volumes for their honesty and the likelihood of wider control of business life in the future. In the social world Catholics are with the best, while they have considerable power, which, it may be said to their credit, they have always wisely used for the general good of the town. The pastor, Father Martin Murphy, is young, zealous and eminently successful. He has proved himself prudent in the business affairs of the parish, as well as untiring in its spiritual work. He has cleared the parish of all its debt, and, with a snug sum earning interest, is waiting, while plans mature, to lay the broad foundations of a new temple which he and his people hope to soon rear on the best street of the beautiful town to the glory of their God.

Father Martin Murphy was born in Kilkenny, Ireland, was educated at Waterford, and there ordained in 1884. He was assistant at Chicopee Falls and Westfield, and then made pastor of Cordaville in October, 1892. He has been promoted twice since, in October, 1893, to Oxford, and from Oxford to Great Barrington two years later.

# ST. PATRICK'S CHURCH AND ST. AGNES' CHURCH,

HINSDALE AND DALTON.1

Windsor, in Connecticut, and settled in the town as early as 1795, and who, with Deacon Starr, organized a Congregational church, consisting of 23 members), tradition says had a Catholic congregation and was visited by Father Brady and the priests who attended Pittsfield and surroundings in the forties.

Father Fitton himself speaks of visiting and saying Mass "as far west as Great Barrington, and the villages of Berkshire county as early as 1832."

<sup>1 &</sup>quot;Sketches," p. 326.

That he ever said Mass in Hinsdale, however, he does not say, nor have we now any opportunity of learning.

The first church, St. Patrick's, was built in 1852 by Rev. Father Cuddily, the pastor of Pittsfield. Here the priests came from Pittsfield to attend the people, till September, 1868, when Father Romano was named as the first resident pastor. The parish of Hinsdale embraces Dalton, Becket, Middlefield, Washington, Windsor and Peru. In May, 1872, Rev. P. V. Moyce, an eloquent preacher and scholar, replaced Father Romano, but died in July following. Rev. P. J. Sheehan, who was then the curate at Pittsfield, was appointed in August and died the next year. In April, 1873, Rev. Patrick McManus became pastor. He died in December, 1874. Father B. McKeeney was "locum tenens" then till the appointment of Rev. John B. Daley in January, 1875. Rev. Daniel F. Cronin, the present pastor, came in July, 1876, and is now rounding out near to a quarter of a century of uninterrupted and beneficent labors. Since the founding of the parish to January, 1899, there have been 2,175 baptisms and 526 marriages, with a fair number of conversions. The people number 2,000 souls.

Dalton, the mission, has the pretty church of St. Agnes, built in 1880 by Father Cronin, at a cost of \$17,000. So generously did the people aid him, and so heartily did even Protestants, notably Messrs. Crane, Weston, Carson and Brown, assist that Father Cronin was able, the day of the dedication, to present the bishop a new church nearly free from debt.

Mr. Brown, a Protestant, donated the land upon which stands the church; another Protestant, the Hon. Byron Weston, purchased the bell for the tower; while the Messrs. Crane, who are of like belief, gave the initial offering to the church building fund,—a clean one thousand dollars.

The good-will thus shown pastor and people has had its blessed fruit; the kindliest spirit reigns in Dalton between neighbor and neighbor.

Dalton is as old in Catholic life and nearly as important as the parish seat, Hinsdale. Father Brady said Mass here in 1842, and came every few months thereafter till his death. Father Cuddihy and Father Purcell, of Pittsfield, attended the place, and from 1861 to 1873, in Father Purcell's time, it was the regular mission of St. Joseph's. It was then attached to the parish of Hinsdale.

The curates who have seen service here were Rev. George M. Fitzgerald, who came in January, 1883, and remained two years; Rev. Thomas J. Fitzgerald, from 1885 till 1887; Rev. John J. Nelligan, from 1888 till 1890; Rev. William C. M. McCaughan, from 1891 till 1894; Rev. James M. Pendergast, from 1894 till 1898; Rev. James B. O'Malley came in June, 1898, and still labors in Hinsdale.

Father Daniel Cronin was educated in the Worcester public schools, and afterwards at Holy Cross college, whence he graduated in 1869. He studied theology with the Sulpician Fathers at Montreal, and was then ordained a priest in the late winter of 1872. He assisted at Brookfield for four years, and was then made pastor of Hinsdale. Now he is the senior pastor of Berkshire.

Father Cronin is a gentle, scholarly man, fond of home and his parish. He has a strong hold on the affections of the towns-people, and is of controlling force in the moral and civic life of the villages. His bishop early recognized his scholastic attainments, and made him one of the diocesan examiners. He is now the senior member and chairman of the Board. At his home the schools would find it hard to go on without him.

The Catholic people of Hinsdale and Dalton are a law-abiding, orderloving body; they are noted for intelligence, cleanliness of moral life, thrift and sobriety. Many have their own homes, while a few are well-to-do, and have high place in the business of the town.

The superintendents of the Hinsdale Woolen Company have always been Catholics, "and men of excellent character," says their pastor, "who have done much to give a tone and a morality to the whole town."

#### ST. BRIDGET'S,

#### HOUSATONIC.

N 1846, Father Bernard O'Cavanaugh celebrated Mass in the home of Michael O'Hearn, about one and a half miles from the village of Housatonic. Eighteen, or thereabout, Catholic Irish families were then living in the town and vicinity. Thereafter every three months the priest came. In Father Peter Eagan's time, Mass was said once in two months in the home of Roger Norton, and after Father Minietti was made pastor of Great Barrington, once each month for about two years, many of the times in "Academy Hall," now the public school. Mass each month was celebrated for the people during the pastorates of Fathers Grace, Eagan and Hennessy till the coming of Rev. John Murphy. In 1876, Father James Hennessy built the present church. Since the advent of Rev. John Murphy the people have attendance each Sunday, while during the pastorate of his brother, Father Martin Murphy, they have had the fullest attention due a home parish.

"I was appointed pastor of Housatonic, January 6, 1899," writes Rev. John F. Fagan, "and officiated at the Masses on the 15th. The church, while still a mission, had two Masses,—the second a High Mass, and a sermon at each. They had Sunday-school and Vespers. I have simply kept up the custom."

There are 380 Irish Catholics, 71 German, 24 French, and 50 Poles,—525 souls. The parish has a church and land enough for a new church, centrally located, together with a house and plot of land elsewhere in the town. Plans for a house and church have already been submitted to the new pastor, and the people look now for a period of great activity.

"All my people," says Father Fagan, "with the exception of about a dozen, work in the cotton mill,—the only industry in the town. They are above the average in intelligence and virtue. We have started a Holy Name Society, and have two fine rooms, and through this society hope to do much good for the community. I live with a merchant of the town, named Robert McDonald, who keeps neither a hotel nor a boarding-house, for he has con-

stantly refused desirable applicants for rooms and for board, although he has accommodations. He is a bachelor and has chosen to live here and to run the place through a colored man who is cook, housekeeper and everything else. He received me together with a lawyer, and I was more than fortunate, as there is not one other suitable place in the town that could be secured."

Father John Fagan, the new pastor, is well known to the people, for he was the acting pastor of Great Barrington, just before the appointment of Father Martin Murphy. He has been received by them with great rejoicing, and deservedly so; for Father Fagan is an exceptionally zealous and capable priest.

He was born at North Adams, studied in her schools, graduated from the Drury Academy, and then from Holy Cross College in 1883. He made his theological course at Montreal, and was ordained there in December, 1886. He was appointed curate at the cathedral, in Springfield, just after ordination, and there remained with the exception of special missions to places of trust for short periods, till his appointment to Housatonic.

# ST. MARY'S CHURCH,

LEE.

HERE is tradition in Lee that Rev. John D. Brady, several times between 1841 and October, 1847, came to the Catholics of Lee, and that after him, Rev. Bernard O'Cavanaugh, who was assistant to Father Brady from October, 1845 to his death, October, 1847, and who then became pastor of Pittsfield, did them like service. We have not been able to authenticate any public service in their time, though it would appear almost a certainty that such a service had been held.

As far as sure record goes, Father Enright, a priest from Ireland, said the first Mass in May, 1850. He was then collecting through this country for a church in Ireland. This Mass was said in the Red Lion School House. The people repeatedly sought for a more suitable place, but were refused on every hand.

At this time there were a goodly number of Irish Catholics in the town. They came in numbers with the building of the Housatonic railroad. This was in 1849, and Father Cuddihy, who came now and then, while pastor of Pittsfield, to attend them, considered them in 1856 sufficiently strong to build a church. This they enabled him to do. That year he built St. Mary's, which yet serves the Catholic people. The year the church was built, Lee became a parish, and Rev. Peter Eagan was made its first pastor. He died in 1864, and Father George H. Brennan came in his stead. Father Brennan returned to Ireland in 1883, after resigning his parish, and Father Terrence Smith, now pastor of Pittsfield, became the third pastor of Lee.

During Father Smith's incumbency parochial schools were established in Lee. The generosity and zeal of Jane Sedgwick accomplished this. The Sisters of St. Joseph from Chambery in France, came thither through her influence, and Father Smith gladly welcomed them. He gave his own house to them for a convent, and in every way made the path of their labors a pleasant one. They not only teach the schools, and with signally good results,

but visit the sick and afflicted of the parish as well. The school of St. Mary's parish is the only parochial school in southern Berkshire.

Father Smith was promoted to Pittsfield in December, 1891, and Rev. John Murphy, then pastor of Great Barrington, came in his place. Father Murphy is still in charge. The school, which takes its children through all the grammar grades, and so prepares those so desiring, to enter the public high school, has about two hundred children under care of six sisters. Since 1856 there have been 3996 baptisms and 833 marriages, and since 1883, 20 conversions.

When Father Murphy was given the care of Lee, there was \$7,500 of a parish debt. He has improved and beautified the church, grounds and buildings, and has paid off in full the indebtedness.

The curates who have served at Lee were Revs. D. J. O'Sullivan, one year; James Kelly, one year; James Donahue, a few months; Edward Martin, eighteen months; Francis Brennan, nine months; Maurice Sullivan, one year; Thomas Reynolds, three years; Edmund D. Casey, one year; John Griffin, six years; John J. Mullan, six years, and still there.

Father Murphy, the present pastor, was born in county Kilkenny, Ireland, in 1853, was educated at Waterford College, and was ordained in 1878. Coming to this country soon after ordination, he was sent as assistant to his uncle, Very Rev. Patrick Healey, V.G., at Chicopee. In 1883 he was appointed pastor of Great Barrington, where he remained until given charge of St. Mary's, Lee.

## St. Francis' Church, Mission.

A short time before leaving Lee Father George Brennan built in 1878 the pretty church of St. Francis at South Lee, at a cost of just over three thousand dollars. The church stands on the main street of the town. It will seat 350 people. Lee holds it as a mission.

When the Catholic people of Lee first assembled for public services in 1850, there were present about one hundred souls. Now they number close to two thousand.

The Lee Catholics as a body are markedly respectable and intelligent, and possess the good will of their fellow townsmen. "There is no political office in the gift of the town," writes their pastor, "but at some time has been filled by a representative of our people. They are in every branch of the business life of the town, and some of them are leaders in the professions. They have high standing in the community. Their advice is sought in all public matters and a generous good feeling is at all times manifested towards them." They possess church, school, convent, rectory and stable, all in good condition and unembarrassed by debt.

## ST. ANN'S CHURCH,

LENOX.

N December, 1891, Lenox was made a parish, and Rev. William J. Dower was appointed the first resident pastor. Father Dower was born in East Cambridge in 1858, was educated at the Worchester High-school, Holy Cross College and Montreal Seminary, and was ordained in Springfield

in December, 1882. With the exception of three months spent in Worcester, his whole life as a curate was passed in Holyoke.

Lenox had Catholics within its borders as far back as the early forties, and perhaps before Revolutionary times; for we find in the list of the first permanent settlers such Irish names as McCoy, Gleason and Collins; in addition to this we read that by "unanimous vote of the town," in 1828 the names of the signers of the "covenant" of 1774, were ordered to be put upon the town records, and we rejoice to see amongst the men who did "solemnly and in good faith covenant and engage with each other," to "not import, purchase or consume or suffer any person for, by or under us, to import, purchase or consume in any manner whatever, any goods, wares, or manufactures which shall arrive in America from Great Britain . . . . until our charter and constitutional rights shall be restored," such names as Curtis, Tracy, Cary, Barrett, Gates, MacKay, Landers and Collins.<sup>1</sup>

Possibly the above proves nothing to our purpose, more than that it gives some right to dwell upon the pleasant possibility which the names suggest, and only in this measure do we offer it here.

There were twelve or more Catholic families in Lenox in 1846, and some time in that year John MacKey, a good Catholic man, in their name and at their request, wrote to Father Brady, pastor of Cabotville, asking him to come to the people. Father Brady came, and on a week day said Mass for them in the cottage home of William Gorman, who then lived on what is now Depot street. This Mr. Gorman is said to have been the second Catholic Irishman a known resident of Lenox. Three or four times thereafter Father Brady said Mass in the town, usually in the home of Mrs. Bridget Mahanna, as did Father O'Cavanagh after him, when pastor of Pittsfield, and Father Cuddihy in turn during the early days of his pastorate in Berkshire. The pastor of Lenox writes of this good old lady as held in affectionate remembrance as one of the earliest and always the most constant of workers of the faith.

Father Cuddihy in 1852 organized here a mission for Pittsfield, and said Mass as regularly as possible up to 1856. That year Lee was made a parish, and Father Peter Eagan, the new pastor, was given charge of Lenox; thenceforward the people heard Mass once a month in the town hall till the coming of Father Brennan to Lee. He came in 1864; and in 1871 built the first church in Lenox, in which the Catholics since have had divine service every Sunday.

Father Terrence Smith, who was the third pastor of Lee and Lenox, enlarged, improved and beautified this church in 1882.

"Miss Jane" Sedgwick made possible the schools at Lee and the church in Stockbridge. Another Sedgwick, "Miss Grace," afterwards Mrs. Charles Astor Bristed, more than anybody else helped to the building of St. Ann's at Lenox. She "contributed and collected," says Father Dower, "enough to buy the church lot, and left more than nine hundred dollars in the priest's hands for the building of the church."

She, like Miss Jane, was a convert to the faith, and like Miss Jane, be-

<sup>&</sup>lt;sup>1</sup> Barber's Recollections, pp. 79, 81, 82.



REV. W. J. DOWER.



REV. W. H. GOGGIN.



REV. T. M. SMITH (Deceased.)



REV. JOHN F. FAGAN.



REV. D. F. CRONIN.



longed to the great family of the Berkshire Sedgwicks. She was the daughter of Charles Sedgwick, who for many years was clerk of the County Court at Lenox. He was considered the first and fastest friend of the poor Irish people in the early days, and as is usual with our grateful people, was loved and revered in return. When he died in 1856 twenty-four Irishmen insisted upon showing their affection for him by carrying in relays, his body upon their shoulders the five miles of journey between Lenox and the family tomb in Stockbridge. His son, Major William Sedgwick, fell in the battle of Antietam, and when the body was brought home his Irish neighbors again showed their respect for the family by rendering to the soldier son the same affectionate service they had before extended to his father.

The church in Lenox has grown from the handful of iron miners and farmers of 1840 and after, to more than eleven hundred residents of the town. In summer the congregation is increased beyond three hundred adults more by those who make their home each season in the hills.

There are perhaps twenty-five families of French Canadians in the parish; all the rest are of Irish stock, or natives who are converts.

Since Father Dower's coming to January 1, 1899, there have been 375 baptisms, 41 marriages and several conversions.

The parish is in excellent condition, the people are good and help the church most generously; and Father Dower has been wise in gathering and expending. The parish has a church, rectory, stable, and large horse sheds for the farmers. The Catholics have a fair share of the town's business life; in moral reputation they stand with the highest, while intellectually they are the equals of any other working people in the small towns of the State. They lack union in political work, hence they have not the influence which otherwise could be theirs.

# ST. JOSEPH'S,

#### PITTSFIELD.

N 1737 Jacob Wendell bought from the Government at Boston, and at public auction, a grant of land in Berkshire, whereon is now the city of Pittsfield."

"Pittsfield," says John Warner Barber, who wrote in 1839, "is finely situated at the junction of the principal branches of the Housatonic river, and occupies a beautiful expansion of the valley between the Taconic and Green Mountain range. There are in the village four churches: one Congregational, one Episcopal, one Baptist and one Methodist. . . . Population, 3,575."

Four years before Mr. Barber thus wrote, Rev. Jeremiah O'Callaghan had been in Pittsfield, and had said Mass in the house of Mr. Daly, who then lived "beyond the tannery on the Dalton road."

"The people present," says Miss Mullaney in *Catholic Pittsfield*, "were Thomas Coleman and wife, Michael Mullaney, Patrick Welsh, Mr. Prendergast, Mrs. Ryan, and Mr. Daly with his family."

Mr. Barber evidently knew nothing of the presence of Catholics in Pitts-field in 1839, when he wrote of the "four churches;" had he known, and had he some gift of prophecy, ever so faint, what a story he could have told!

"At the first Mass," says the pastor of St. Joseph's, Father Smith (1898), "there were five or six persons present;" but Miss Mullaney gives us the names of seven, and leaves the inference of two or three more when she speaks of "Mr. Daly and his family." Be the greater count the true count, even then the Catholics of Pittsfield are now (1899) increased more than a thousand fold; and if Mr. Barber could have seen, in less than the scriptural measure of one man's life, three score years and ten, the Catholics of whose presence he knew nothing in 1839, grow to nearly thrice the number of souls which he had counted from every side within the lines of the beautiful town which the Indians had called "Poontoosuck," "the haunt of the winter deer," before Mr. Wendell had bought it, or the Deeming family (1752) had come there to live.

There is on the Revolutionary rolls of the town the name of a Continental soldier, Patrick McGee. Its owner very probably was Catholic. Plunkett, too, was a Catholic name. The first Catholic townsmen known, however, were the Coleman brothers, who in 1832 had walked hither from Albany in search of labor. Thomas Coleman it was, who three years later, gathered the people for Mass at Father O'Callaghan's behest. This brave old priest was then stationed at Burlington Vt., and had charge of the Catholics in that State and in the towns of Berkshire thereto adjoining. He came at least once each year to Pittsfield till 1839, when age and growing infirmities, hastened and aggravated by the unreasoning hate of Know-Nothing neighbors, made thenceforward the journey to Pittsfield impossible.

We cannot now learn what attention was given the Catholic people between 1839 and 1841, at which date Father John D. Brady, who then came from Salem, Mass., as the first pastor of Cabotville (Chicopee), had as missions all the land between his home and the New York State line. Once every three months the people looked for him. Through the kindness of L. Pomeroy & Sons, he was permitted to say Mass in a brick building then owned by them near the present (1899) freight depot; afterwards he called the people into a small house at the junction of Railroad avenue and North Pearl street, while in good weather they were glad to gather for divine sacrifice out in the open air under the trees. Towards the end of 1843 the people were increased considerably, and began urging the priest to build a chapel. For two hundred dollars he bought, February 12, 1844, a place on Melville street, whereon to-day stands the church of Notre Dame, and before the end of the same year had built upon it the first Catholic church in Berkshire.

On the parish register at Chicopee we find the name of Bernard O'Cavanagh for the first time in October, 1845. He then was assistant to Rev. John D. Brady. His coming relieved Father Brady of some of his missionary burden, and henceforward in the Berkshires we hear the name of Father

<sup>&</sup>quot;"Burlington, Vt., St. Mary's, a beautiful edifice, was reduced to ashes on the night of the 11th of May, 1838, having been set on fire in hatred of the Catholic religion. The Catholics in this district, about 1,000 in number, have now no place of worship. They are attended by Rev. Jeremiah O'Callaghan, who for the present officiates in a poor humble private house."—The Metropolitan Catholic Almanac, 1840.

O'Cavanagh much oftener than we do that of his pastor, Father Brady. Father Brady died suddenly October 18, 1847, at Boston, where he had gone at the Bishop's call to attend a diocesan conference, and October 31st, the same year, 1847, we find on the parish books the record of a baptism by Father Strain, who then presumably was his successor.

In the winter of 1848 (December 7, 1848, he baptized a child at Cabotville) or in the beginning of 1849, Father O'Cavanagh was made pastor of Pittsfield, with the adjoining towns as missions.

From the advent of Father O'Cavanagh till the coming of Father Cuddihy, his successor, in 1852, the people had Mass every second Sunday; the other was given to the missions.

The Know-Nothing spirit was strong in the time of Father O'Cavanagh, so strong and so bitter that it became a hardship for Catholic children to attend the schools. The pastor, at great sacrifice of time and means, tried to meet the difficulty by opening his own school under parish direction. The school was a signal failure, and at the coming of Father Cuddihy ceased altogether. Father Smith writes of Father O'Cavanagh as "amiable and eloquent;" we know that he was energetic as well, and did a great deal for the Catholic church when work meant sacrifice of self in the face of a hundred difficulties. The old people of Pittsfield even now speak tenderly of him, when they recall his rare gifts of heart and speech, and the lovableness of nature that marked him in a thousand. Perhaps the memory of the good in him is all the more emphasized, because those who loved him then were grief-stricken at the dark disgrace that came upon him at the end of his pastorate, and which still hangs a murky cloud over a life that otherwise had remained a benediction forever.

Rev. Patrick Cuddihy is a name to conjure by in all the Springfield diocese. Until 1898, when he died at Milford, Mass., in the ninetieth year of his age, he was the patriarch of the American clergy. He was a strong and unique personality, was well educated, quick of mind and tongue, a man who had personally known many of the great ones of the earth in his time, who was cultured by long training, by books and by association, and who withal, was fearless almost to rashness, and would not hesitate to face a senate in defence of his people, or to thunder out his indignation at any time or in any place at evidences of injustice, or what might appear to him a wrong-doing.

This man in his very prime came to Pittsfield. The spirit of liate, untruth, and proscription was marshaling the enemies of the church. After one or two noisy champions of Know-Nothingism had felt the bite of his notched blade, no one cared to farther face its flame. Soon the priest had Pittsfield voiceless in abuse of the Catholics, and the towns about wherever Father Cuddihy rode in a short time were as dumb as the hills that held them in arms.

He was pastor till 1857, when Father Edward Purcell, who already was with him since coming from Ireland, became his successor. When the church was built in 1844, there were in Pittsfield and the neighborhood about twenty families. Father Cuddihy used to say that at his first Mass in 1852 there were

present between two and three hundred people. They were all of the Irish race, and came in from the towns around, walking, some of them, more than fifteen miles, and all of them rejoicing that God had given them the happiness of looking into the face of a priest.

Father Cuddihy had consuming zeal. It was not long till he had churches in the towns around, in Hinsdale, Great Barrington, and Lee, with missions in North Adams, the Stockbridges, Lenox, and Cheshire. His parish touched the New York State line, and came towards Boston as far as Westfield. He used to say that he attended the people and conferred the sacraments in twenty-two villages, where to-day there are thirty-two priests doing duty, and more than forty thousand people call for their service.

Rev. Edward H. Purcell, who became pastor of Pittsfield when Father Cuddihy was transferred to Milford, was born in Ireland, had studied at Maynooth, and had come immediately upon ordination to Pittsfield. Pittsfield knew all his life's labors; he died here in 1891. He was easy-going and guileless, yet capable in parish management beyond most men. He it was who purchased, in March, 1863, for \$10,000, the lot of land upon which is reared the stately pile of gray granite we call St. Joseph's. He built it. The corner-stone was laid August 28, 1864, by the Very Rev. John J. Williams, then Vicar-General of Boston, and the church was dedicated November 11, 1866, by the Bishop of Boston, Right Rev. John J. Williams, who, as Vicar General two years before, had put in place its corner-stone. Father Clarence Walworth, the then famous Paulist, preached at the laying of the corner-stone, and at the dedication Bishop McFarland, of Hartford, preached in the morning, and Rev. Sherwood Healy, brother of Bishop Healy, of Portland, in the evening.

Father Purcell likewise built the elegant parsonage, laid out the grounds, planted the trees, and made the whole one of the sightliest church properties in all our land.

He worked even from his grave for the glory of his church. By will he left a sum of money that has helped materially to lighten the burden of his successor, Father Terrence Smith, who has built and embellished the beautiful new convent and academy, and made the grounds around it a very park—a beauty-spot, where much is beautiful in an acknowledged beautiful city.

The curates of Pittsfield have been: Revs. Charles Lynch, 1860–1863; Michael T. McGuire, 1863–1866; N. Lamarque, 1866–1867; R. J. Patterson, 1867–1869; John Cummings, 1867–1870; James O'Brien, 1869–1870; Walter Henneberry, 1870–1871; J. T. Sheehan, 1872–1878; Thomas Smyth, 1873–1874; Laurence Derwin, 1874–1876; Richard Walsh, 1876–1878; R. S. J. Burke, 1878–1882; John McDermott, 1879–1887; H. J. Mulligan, 1882–1883; Michael Harty, 1883–18—; Thomas Joyce, 1883–1884; M. J. Courtney, 1884–18—; Thomas McLaughlin, 1885–1896; Patrick Burke, 1887–1890, and John M. Kenny, 1890, John F. Fitzgerald, 1896, and J. J. Bell 1897, which last three curates yet (1899) serve the people.

From 1847 to July, 1898, the records of St. Joseph's show 13,587 baptisms and 3,102 marriages. Until the last decade of years no special record of con-

ST. JOSEPH'S CHURCH,
Pittsfield, Mass.



verts was made; since then the church has received an average of nine each year, who were, the pastor says, "men and women of good morals and of unblemished reputation." In 1882 some stir was made in the town by the conversion of Professor A. J. Sawyer, principal of the high school, and a pupil named Otto Meyer, who died while preparing for the priesthood with the Paulists.

The church of St. Francis at North Adams had been consecrated October 4, 1887. St. Joseph's was consecrated on Thanksgiving Day, 1889. Bishop O'Reilly was the consecrating prelate, and the venerable Archbishop of Boston was celebrant of the Solemn High Mass. At the morning service Rev. Thomas Conaty, of Worcester, preached a sermon on the "True Church," and Rev. Thomas D. Beaven, of Spencer, preached in the evening. Four years later, November 9, 1891, Father Purcell died.

The whole city mourned him. The Mayor of the city, Charles E. Hibbard, issued a notice to the citizens, in which he spoke with great tenderness of his loss to the municipality. "The death," he wrote, "of one who has been so long and intimately identified with this community, whose influence has been so wide and healthful, demands from us more than ordinary notice, and I therefore recommend that as an expression of our respect for Father Purcell all places of business be closed Thursday, November 12th, from ten to twelve o'clock, the hours of his funeral."

This thoughtfulness touched the Catholic heart of Pittsfield, and has done its share for kindly feeling among the people of all the churches. A few days after the funeral of Father Purcell, Bishop O'Reilly appointed Father Terrence Smith, of Lee, to the vacancy. Father Smith had been the curate of Father Lynch at North Adams from 1876 till his appointment as pastor of Greenfield in 1881. He was well known in Pittsfield, and his coming thither at Christmas time was joyful knowledge for the people. He is still (1899) the pastor.

Father Smith was born in County Cavan, Ireland, November 5, 1849, and received his classical education in the college of Kilmore; he studied theology in Baltimore, Md., for two years, and finished in Carlow. He was ordained in Springfield, October 14, 1875, and was immediately sent to Palmer as assistant to Rev. Francis Lynch. In September, 1876, he was transferred to North Adams, whence he went to Greenfield as pastor, in December, 1881. In September, 1883, he was appointed pastor of Lee, coming thence to St. Joseph's.

He is a very giant in stature, is said to possess unusual mental power, and is remembered in his young priesthood by the clergymen of two decades ago, as markedly gentle in manner, and of singular beauty and charm of person. In spite of his majestic proportions, however, for years he has not been a well man. Yet he has done a great amount of work.

The building and equipping of St. Joseph's Academy, together with the opening of a day school and kindergarten in connection therewith, may be called his last and chiefest.

The Academy was opened on the 14th of September, 1897, under the care of seven Sisters of St. Joseph, with Sister Irene as superior. There are row

nine Sisters in charge. The corner-stone had been laid by Bishop Beaven in May, the year before, upon which occasion Rev. Francis McCarthy, S. J., had preached on Christian Education and the Religious Vocation. St. Joseph's has many noble traditions, upon which for years the souls of her children may be fed. Her greatness in the things of God is assured, while the children follow in the paths which their fathers' lives have everywhere made along the slopes of our western hills.

## OUR LADY OF GOOD COUNSEL,

PITTSFIELD.

HE parish of French-Canadians in Pittsfield was set apart from St. Joseph's in 1867. There were then said to be one hundred families of Catholic Canadians in the city, and Father N. Lamarque, who already was serving them as curate to Father Purcell, was made their first pastor. The congregation gathered for divine services in the old church built by Father Brady in 1844. Father Lamarque remained but one year as pastor in Pittsfield, then Father A. Derbuel, in 1868, succeeded him. When Father Derbuel was promoted to West Boylston in December, 1870, he gave place to the saintly Father Quevilion.

Four years later Father Quevilion bought of St. Joseph's parish the old church and property on Melville street for six thousand dollars, had it repaired, enlarged and beautified—and this church answered the needs of the people till the building of the new and beautiful church of Notre Dame, which was dedicated in May, 1897, just thirty-three years from the founding of the parish.

Father Quevilion died in 1892, in the eighty-seventh year of his age, and full of merits. He was reputed of most saintly life, and was honored and beloved by people of every class.

He was born in Canada in June, 1805, studied at Montreal, and was ordained there in 1828. He served on the Canadian mission for nine years, then for a period in Oswego, and at Syracuse, New York; again for five years at St. Elizabeth's, in Montreal; and wherever hard work had to be done:—in the States, at Burlington, Vt.; on the Isle Bizard; again in Canada; then on St. Edward's Island; once more at Syracuse; next at Holyoke, in our State, and finally at Pittsfield, where he died. He sleeps in his native parish, St. Vincent de Paul, in Canada.

In 1882, Father Quevilion, feeling the weight of years and hardships, resigned his parish that a younger man might be given to his people. Father Desaulnier came. He was replaced in 1890 by Father Triganne, now pastor of Notre Dame, in Adams. Father Triganne was active, business-like and successful. In his three years' service in Pittsfield he had collected from a parish of two hundred and seventy-five families (though, of course, aided by their neighbors), twenty-three thousand dollars. That sum was drawing interest, when, upon Father Triganne's promotion to Adams, Rev. Amable L'Heureux came to Pittsfield. Father L'Heureux built the new church. The corner-stone was laid by Bishop Beaven, September 15, 1895, Father Crevier, of Holyoke, preaching the sermon. The church was completed and

dedicated May 2, 1897. Bishop Beaven was the officiating prelate, and the Redemptorist Father Billian, of Montreal, was the preacher.

The present pastor (1899), Father L'Heureux, was born at St. Valerian, Quebec, in 1857. He studied at St. Hyacinthe, Canada, and was there ordained priest in 1882. He did duty in the diocese of St. Hyacinthe for five years, then was assistant at Ware, this diocese, for three and a half more. He was the pastor of Fiskdale three years, until made pastor of the Canadian people of Pittsfield, in September, 1893.

Rev. Amable L'Heureux is broken in health, and has been so since his appointment to Pittsfield. Notwithstanding this he has done a wonderful work in the city for his people, and is so credited by men of every class. While building the church of Notre Dame, which is acknowledged the finest church, architecturally considered, in all the Berkshires, his days were a martyrdom. More times than once has he been at death's door, yet always rallied, to the happiness of seeing the great work done. As I write, May, 1899, he lies sick in the hospital, under the care of the Sisters of Providence, at Holyoke.

Father Varilly, who was born in Galway, Ireland, April 25, 1859, was assistant to Father L'Heureux from January 8, 1897, to May 28, 1898, when Rev. Father Lord, of Holyoke, succeeded him, and yet attends the parish. There have been 1600 baptisms since 1867 in this parish, and 512 marriages.

The Canadian people of Pittsfield stand well in the community; they are said to be generous in church affairs beyond what is usual elsewhere, and this has had reward in the beautiful temple, which is their especial pride, as it is a source of pride to everybody in Pittsfield.

## ST. CHARLES' CHURCH,

#### PITTSFIELD.

Joseph's, and Rev. Charles Boylan, then pastor of Oxford, was directed by the bishop to assume the charge. Father Boylan purchased in the following January land at "Morningside Hill," and in the spring had the parish so well in hand, that it was thought wise to break land for the new church. This he did on the 20th day of May. October the 7th following, Rt. Rev. Bishop Beaven blessed the corner-stone, and dedicated the new temple to the service of God. The new church is the creation of Messrs. Rathburn and Harding, architects, as also is the sightly parsonage built by Father Boylan two years later. In length the church is one hundred and forty feet, and seventy-six in width, while from ground to the cross on the tower, we measure one hundred and thirty-six feet. It is of brick with marble trimmings, and is of the Renaissance order of architecture.

When St. Charles' was given to Father Boylan it had two thousand souls within its lines.

Father Boylan, the first pastor, was born in County Cavan, Ireland, in May, 1854. His parents, who were teachers, instructed him till ready for college. In 1875 he had completed his classical studies at Carlow, thence came for theology to Montreal, where he was ordained to the priesthood in 1878.

For three years he assisted Father Quaille at Turner's Falls, and for four years more served the church of the Immaculate Conception at Worcester. He was made pastor of Oxford in 1886, and there labored till the Bishop removed him to Pittsfield. In 1897 Father Boylan's health began to fail, and, though of large and powerful build, he was unable to stand up against the nervous strain, and was obliged to relinquish the church of St. Charles and its labors for the older and less burdensome parish of Millbury. In this parish he was no better; and after a few weeks laid aside all parish responsibility and spent a year in rest and travel. He is now in restored health the pastor of Hatfield.

Father Boylan was succeeded January 26, 1898, by Rev. William Goggin, who was till then the pastor of Millbury. With him in the work of St. Charles is Rev. William Ryan, who has served since October 31, 1897.

Father Goggin was born in Middletown, County Cork, Ireland, February 21, 1847; he studied at St. Charles, Baltimore, made theology at St. Mary's, same city, was ordained there December 21, 1878, and immediately came as assistant to the cathedral. In 1883 Bishop O'Reilly made him the rector, and in 1886 pastor of Millbury. He was January 26, 1898, called thence by Bishop Beaven to Pittsfield.

St. Charles' was fortunate in receiving the services of Father Goggin, who has always been looked upon as especially able, pious and prudent. He has already made himself a force in the parish and city life, and gives promise of great usefulness in the coming years.

March 12th of the present year, 1899, Bishop Beaven blessed for St. Charles' church, a magnificent bell, weighing with its apparatus 2,800 pounds, and standing 4 feet from floor to top. It is the gift of James W. Sheehan and Peter Paul Curtin, and is called in memory of their wives, "Maria," and "Julia." A large body of people, Catholic and Protestant, among them both branches of the City Government, were present.

Bishop Beaven preached the sermon explanatory of the symbolism of the bell and the blessing, wherein he pleased and edified the great gathering. The *Pittsfield Eagle* of the next day referred to the bishop's work as "most able and touching." From the making of the parish to 1899, there have been 268 baptisms, 55 marriages and 2 conversions.

Pittsfield Catholics stand high in the social, educational, political, and industrial life of the city. The place is markedly free from sectarian ill-will; and the show of bigotry, which is common elsewhere, is very rare here. Many of the best public offices are filled by our people, and well filled. Good feeling with neighbors prevails, and good feeling grows where our people every hour are proving themselves deserving of it.

# ST. JOSEPH'S CHURCH.

WEST STOCKBRIDGE.



N St. Patrick's Day, 1735, the Legislature granted the Housatonic Indians, called by the settlers "the river Indians," "a township six miles square to be laid out in the Housatonic river immediately north of the Monument mountains, . . . and in April, 1736, they

laid out the town in a square, which includes the present townships of Stockbridge and West Stockbridge," says an old historian of the Massachusetts town.

After some show of success in civilizing and educating the Indians had been made they gradually tired of the restraint, and began to go in families to the Indians of New York and elsewhere in the West. The English then bought the Indians' rights, and one family after another came to settle in the town. After naming some of the old families, the author quoted above adds: "Families by the name of Ball, Hamilton, Cadwell and Lynch were in the west part of the town . . . at an early period." Were these Irish people, as the names in every family betoken, and did they settle by themselves apart because of kinship and blood, and, may we conjecture, because of faith? No man now knows.

The Catholic history of the town commences with the day in 1848, when Father O'Cavanagh of Cabotville said Mass in the house of Michael Stanton, then living near the Leet Ore Beds in the mining district of West Stockbridge. The place thenceforward knew the care of the same Father O'Cavanagh, who, late in December, 1848, or early in 1849, was made pastor of Pittsfield. When Father Cuddihy came, and after him Father Purcell, each in turn said Mass for the people in the home of Martin Powers, and, as the Catholic body grew, in the town hall. When Lee became a parish Stockbridge and West Stockbridge were given to the care of the new pastor.

Father Peter Eagan began the erection of St. Joseph's church in Stockbridge, now the mission church, in 1860. It remained unfinished till the time of Father Carroll, who was aided very materially in the work by the noted convert, Jane Sedgwick. St. Patrick's church in West Stockbridge, the parochial seat, was begun by Father George Brennan in 1869, and in 1871 Rev. John J. O'Laughran was made the first resident pastor. The people dearly loved this good priest, and were inconsolable at his death, three years later, on March 7, 1874. Father Michael Carroll came as his successor. He built the parochial residence.

St. Patrick's church is a frame structure 100 feet in length and 50 feet in width. It has seating capacity for about 700 people, and is neat and devotional in character.

St. Joseph's, in "old" Stockbridge, is of stone, and has for the Catholic unusual interest. "Miss Jane" Sedgwick, niece of Catherine Sedgwick, whose literary fame was the pride of Berkshire, and who was herself a woman of rare mental gifts, became a Catholic while Stockbridge was yet a mission of Lee. Through her influence, and through the generous aid personally given him by her, Father Carroll was enabled to complete the church. The great Paulist, Father Isaac Hecker, who was a friend of Miss Sedgwick, empowered by the bishop, laid the corner-stone. In the shadow of the little gray church Miss Sedgwick sleeps peacefully waiting the resurrection, her memory blessed and a prayer breathed for her soul by every Catholic going in and coming out of its doors.

<sup>&</sup>lt;sup>1</sup> Barber, "Historical Collections," p. 99.

Father Carroll was pastor of West Stockbridge from 1874 till his death, in 1885. August the 23d of that year Rev. John T. Madden, now the permanent rector of Webster, came and wisely administered the parish affairs up to the appointment of the present pastor, Rev. James Maher, in 1892. In the time of Father Carroll the parish had as curates, Father Thomas Joyce, something more than a year, James McCloskey for about the same period, and William Hart, now pastor of Palmer, for three years.

The people are Irish or the children of the Irish, and number in both places about 800 souls, 350 in old Stockbridge and 450 in West Stockbridge.

There have been, since 1871 to August, 1898, 1287 baptisms, and 328 marriages. There have been, since 1881, eleven converts to the faith.

The parish, though small, is very complete. In West Stockbridge the people have a church, priests' house and stable adjoining, five acres of land and a cemetery.

The present pastor, Father Maher, was born in Clinton in 1851, was graduated from Holy Cross College in 1880, and, after a theological course in Troy Seminary, was ordained December 22, 1883. For nine years he assisted Rev. Denis Moran at Adams, and was appointed pastor of West Stockbridge in November, 1892.

The Catholic people came to this parish originally as laborers, many of them as workers in the iron mines. This industry has now ceased, and the people seek labor on the farms and in the little mills hereabout, or, in the summer time, as servants in the families who annually seek health and rest in the hills. They are of excellent moral reputation, however, and are provident and respected.

### ST. PATRICK'S CHURCH,

WILLIAMSTOWN.

The early forties the people had to go to North Adams for the sacraments, whenever word was passed along the hills that the priest would come there from Vermont. Tradition has it too that twice a year they journeyed to Albany to have their children baptized, and for the other sacraments of which they were in need.

It is said that Father Cavanaugh, and after him it is sure that Father Cuddihy, and then Father Purcell came at intervals to Williamstown; but there is no authentic record of a public Mass till 1859, when Rev. Edward Purcell, then pastor at Pittsfield, gathered about fifty people into the home of Thomas McMahan, on West Main street, and there offered up the divine sacrifice.

To one knowing the zeal of the priests named before, it is not easy to believe that the people never had Mass till 1859, and this seems the more incredible from the fact that Father Cuddihy is recorded as purchaser of two lots, secured at different times for church purposes, one at the junction of Main street and West road, the other on North street just north of the Greylock hotel, before 1857. These purchases would seem to argue an interest on his part, and a sufficient number of Catholics in the town to call for Mass and some measure of regular attendance.

The Mass in 1859, however, is the one recorded as the first, and the present pastor writes (1899), that of the fifty people then present there yet survive Thomas McMahan, Mrs. Denis Neyland, James Bridgman, Mrs. Margaret Maloney, Mr. and Mrs. Michael McCarthy, Mrs. Margaret Walsh, Patrick Kelly and wife, Thomas Quinn, Patrick Clark, Mrs. James Fitzgerald, Mrs. Hanorah Bridgman, Michael Cleary and wife, Patrick Cleary, Bridget Fleming, Denis Donohue, Bernard Manning and wife, Mrs. James McCauly, John Quinn and wife, and Mrs. Mary Ryan.

After the first Mass the priest came once a month to the home of Mr. McMahan. In the spring of the following year a brick school-house, then standing on South street, was rented for Mass, and served for several months; then Cole's hall on East Main street for a period, till the purchase of the building on the corner of Main and Park streets, about three years later.

This building adjoined the grounds of the Williamstown College President. Originally it was the "Williamstown High-school Academy," but had been used in its declining course as a post-office and general country store. Its site, a quarter of an acre, was the most desirable in the town, and Father Lynch cast longing eyes upon it. A committee, Thomas McMahan, Patrick Lally, Michael Welsh and Thomas Quinn, was instructed to buy it. The committee had to proceed cautiously; for their purpose, if known, would defeat them. Through the good offices of a neighbor, the place became theirs, and after needed repairs, was made the mission church, and so served until 1879. By a fortunate incident then the people were given a new church

Cyrus W. Field, of Atlantic Cable fame, had donated a large sum of money to Williamstown College, for the repair and painting of the buildings. In the very midst of the renovated property stood the Catholic church, old, dingy and falling to decay. The people were too poor to build anew of themselves. In a conversation with Thomas McMahan, Mr. Field proffered help to the Catholics, if effort was made to put the church in keeping with its improved surroundings. He was taken at his word. Father Lynch razed the old church to the ground, and in its stead reared a larger and better, capable of seating 375 worshipers, after plans by Architect James Murphy of Providence. Mr. Field sent the priest a check for \$500, and the Protestant townspeople gave \$500 more.

This church was never formally dedicated till the summer of 1889, during the pastorate of Rev. Edmund D. Casey. It was on the occasion of the first visit of the Bishop, Right Rev. P. T. O'Reilly, who came to confirm the children. Rev. Charles Burke of North Adams, with neighboring priests, assisted the Bishop, and Rev. John J. McCoy, then pastor of Westborough, Mass., preached the sermon.

After the death of Father Lynch, 1883, Williamstown knew the regular care of Rev. Charles E. Burke, his successor, till April, 1887, when Rev. Edmund D. Casey was made the first resident pastor. Father Casey was born in Barre, Mass., in 1853 or 1854, but was reared in Holyoke, Mass. He studied in the Holyoke schools, Holy Cross College, Nicolet and St. Laurent, and made his theology at Montreal and Alleghany. He was ordained by

Bishop O'Reilly in the Cathedral at Springfield, 1880, and was immediately assigned as curate to Rev. Thomas J. Conaty at Worcester. After some years service here he was appointed to Rev. Denis Scannel, the same city, thence to Rev. Terrence Smith at Lee, where he was serving when made pastor of Williamstown. While in Williamstown he did considerable useful work. He repaired the old church, had it dedicated by Bishop O'Reilly, and built an excellent parish house. Eight years ago, March, 1891, broken in health, he was obliged to relinquish his trust, and immediately sought affiliation in the Archdiocese of St. Paul. He is still doing excellent service under the kindly eye of Archbishop Ireland.

Rev. M. O'Sullivan succeeded Father Casey in the pastorate and served the people till July 10, 1896, when he was transferred to Deerfield. Rev. John Fallon, then pastor of Huntington, was named by Bishop Beaven to Williamstown, and is still the rector. Father O'Sullivan, early in 1896, sold the old church and its land together with the parish house to the college authorities for \$20,000, and July 4th of the same year broke ground for a church large enough to seat 600 people, upon a new site purchased on Southworth street.

Six days later Father Fallon succeeded him, and so briskly was the work pushed that the corner-stone was laid by Bishop Beaven, September 20th, the same year. The bishop preached at the solemn High Mass in the morning, of which Rev. John F. Lehy, S. J., President of the Holy Cross College, was celebrant, with Rev. Charles Burke, of North Adams, deacon, and Rev. John Fallon subdeacon. At the laying of the corner-stone in the afternoon Father Lehy preached the sermon. By an understanding with the college trustees the people were allowed the old church for services till July 1, 1897, but by the first Sunday in February that year the new church was ready, and Father Charles Burke, of North Adams, celebrated the first Mass and preached the first sermon therein.

The first day of July, 1897, the church was dedicated by Right Rev. Bishop Beaven. Rev. Thomas O'Keefe of Monson was celebrant of the Mass. Rev. James J. Donnelly of North Adams preached in the morning, and Rev. John J. McCoy, rector of Chicopee, in the evening.

Father Fallon has been eminently successful in Williamstown. He has built the beautiful new church, which is the pride of the Catholics, and tastefully arranged the new parish house, the grounds and surroundings, and now may sit contentedly when the day's work is done looking out from as pretty a church and home as there is in New England, to hills and sky that meet away in the east, and may feel that as good a people as the diocese knows give him love and reverence, and thank God for his presence. The English-speaking Catholics, who are nearly all Irish, or the children of the Irish, number 450 souls, and, if we include those of Blackington, the little mission of Williamstown, where Mass is said every Sunday, 150 more.

The worshipers of St. Patrick's are faithful to all the calls of religion, and, as is always the case with people of whom this may be said, are respected and trusted by their neighbors. A fair proportion of them are in respectable

business life, while others, to their own and their people's credit, hold several high offices in civil life.

Father John Fallon, the pastor, was born in Worcester May 3, 1859. He studied in the Worcester public schools, then at Holy Cross College, whence he graduated in June, 1880. His theological training was gained at St. Mary's Seminary, Baltimore. He was ordained by Bishop O'Reilly, at Springfield, December 22, 1883. He was assigned immediately after ordination to Rev. James T. McDermott, at the Sacred Heart church, Springfield, where he remained till his appointment as pastor of Huntington nearly eight years afterwards. He was promoted to Williamstown in 1896, and now, in the prime of life, strong and young, with scholarly tastes, and in a college town, would seem to be a pastor specially blessed in the place and parishioners given him for labor.

Since 1887 there were 266 baptisms on the record of St. Patrick's church, and 78 marriages. There is no special record of conversions to the faith, though a respectable number of people at different times have made choice of the old church as mother.

## CHURCH OF ST. RAPHAEL,

WILLIAMSTOWN.

ATHER CREVIER was the first Canadian priest to attend to the spiritual wants of his countrymen at Williamstown, as well as at Greylock. At Williamstown the first Mass was said in a little hall belonging to a man named Hall, towards the end of January, 1872. At Greylock Father Crevier had the use of a room in the public school, and therein said Mass some time in March, 1883.

There were 150 people present at the first Mass in Williamstown, and 140 at Greylock. Both places made then "the missions" for North Adams.

From 1872 to 1886 Father Crevier had charge of both places, but in the latter year Father Leduc succeeded him in the pastorate of North Adams and the missions. Father Leduc built the handsome brick church, now serving the people of Williamstown, in 1890.

In 1891 Father Langevin was made the first pastor of the Canadians of Williamstown. He had the honor but three weeks, however, for Bishop Beaven transferred him to Gardner, then made vacant by the death of Rev. Alexander Desaulniers, and St. Raphael's reverted to Father Leduc as a mission of North Adams again, and so remained till July 13, 1893, when Father J. E. Marcoux came as resident pastor to the people. Father Marcoux built the basement of the church at Greylock, and said the first Mass therein in August, 1894. The land upon which stands the church at Greylock was given to the people by the manufacturers of the town, at the request of Mr. W. B. Plunkett of Adams. Mr. Plunkett further showed his good will by promising himself to meet 5 per cent. of the cost of building. Mr. Plunkett, though himself a Protestant, comes from Irish and Catholic ancestry. The "good drop" in him shows in a hundred ways, where the interest of the Catholic working people is concerned.

Father Marcoux was promoted July 14, 1897, to the church of St. Aloysius, Indian Orchard, and Rev. Clovis Beaudoin came in his stead, July 15th, the same year.

When Williamstown was given a Canadian pastor in 1893 there were then 115 families of Canadian origin and of our faith, and Greylock had 110 more. In 1898 Williamstown counted 130 families of the same people, and Greylock answers for 120. Basing the number of souls in each family as five, it would appear that the parish of Williamstown had 1125 souls in 1893, and 1250 in July, 1898. Since July, 1893, to 1898, the parish has had 236 baptisms, and 54 marriages. The people have the church in Williamstown, built in 1890; the presbytery, built 1894 and '95; a house, purchased in 1897, and about the church a strip of land 132 feet by 264 feet. The land upon which stands the house, purchased in 1897, is 51 feet by 120. At Greylock the parish land measures 150 feet by 150. There is a parish school in Williamstown taught by two lay teachers, who are responsible for the proper training in elementary English and French, of seventy children.

The Canadian people of Williamstown and Greylock (Blackington) stand well in the community,—they are industrious and saving. Some are in business, while, for the first time in their history, one of their number, Edmund Noel, now holds the desirable office of Town Clerk.

Father Baudoin was born in Repentiguy, Province of Quebec, December 2, 1854. He was educated at the College of the Assumption, in his native town, and was ordained to the priesthood at the Grand Seminary, Montreal, December 20, 1879. He labored at Ware, Fitchburg, and Indian Orchard before going to Williamstown. Though frail in health he has been always recognized as a zealous and tireless worker in the affairs of his sacred calling.

# HAMPDEN COUNTY.

## ST. BARTHOLOMEW'S CHURCH,

BONDSVILLE.

N December 8, 1878, the parish of Bondsville, which hitherto had been a mission of Palmer, was erected with Rev. Daniel Sullivan as the first pastor. He said his first pastoral Mass in the public school house. John Sullivan, Thomas O'Conner and Timothy Lyons, who had previously expended effort and zeal in the parish establishment, were amongst those present at this first Mass. Father Sullivan served the people but four months. He was succeeded by Rev. Bartholomew McKeany, who has labored continuously since March 20, 1879. When Father McKeany came to Bondsville he found one thousand dollars in the treasury. The basement of the church had already been built by Father Lynch, and Father McKeany busied himself immediately with the superstructure. It was com-

pleted and dedicated by Right Rev. Bishop O'Reilly, September 28, 1884. Rev. Philip Garrigan, P. R., preached the sermon.

There were eight hundred Irish people and one hundred French when Father McKeany took possession of the parish. He has now seven hundred people of Irish birth or lineage, and close to three hundred Poles. The French people of the town are attended by Rev. J. Marchand, pastor of Three Rivers. From the formation of the parish to January, 1898, there have been 683 baptisms, 180 marriages and one conversion from Protestantism.

Father McKeany, the pastor, is gentle and kindly. He is deeply versed in Egyptian lore and has traveled Eastern lands repeatedly. He is a shrewd and careful manager, as is evinced in the score of peaceful years which he has passed with his people and which have served to mutually endear them. "Our days together," he says himself, "have passed as placidly and as fruitfully in blessing as the flowing of the Nile."

The people of this parish are a hard-working folk. Generally speaking, their social position has not improved since the formation of the parish, because the industries of the town whereby they earn their livelihood have languished. Some, however, are well-to-do, and have their own homes; while several make respectable livings in the different trades. The parish possesses no property except the church.

# PARISH OF THE HOLY NAME OF JESUS,

CHICOPEE.

►HICOPEE, so-called in the Indian tongue from its "River of Elms," was until 1848 a part of Springfield, and was known as Cabotville. It has now (1898) a population close to eighteen thousand. John Warner Barber, who wrote in 1829, estimated the inhabitants at two thousand, and said after the manner of his day and kind: "There are two churches, one Congregational, one Universalist and a Baptist church now (1828) erecting." Two years after this Father James Fitton conducted here the first public service for the Roman Catholic people. There were then thirty people present. To-day there are six Catholic parishes worshiping in seven churches, with an aggregate number of 10,884 souls, thus making more than three-fifths of the total population of the city. The Methodists of the city make up the largest count in the Protestant churches, and their most ardent and influential member, the judge of the local court, says that 465 is a "liberal" estimate of all who attend their three churches. Allowing that one-fourth of our people, the young, the infirm and the aged are unable to attend Mass, even then we have at divine service each Sunday night to eighteen times as many people as the Methodists, the next strongest Christian denomination. The same authority estimates all the Protestant church-going people at 2,500, and if his estimate, "rough but liberal" be correct, we still have past three and one-fourth times as many worshipers as all of the Protestant congregations put together.

<sup>1&</sup>quot; The City of Chicopee," New Eng. Mag., May, '98, p. 378.

Thomas Brennan and his wife are the first people known as Catholics to come to Chicopee. They came in 1824. Three years before this the great water-power of the Chicopee had attracted the attention of business men, and in 1829 three mills were built along its banks. The fourth mill was built in 1830 by John Chase, afterwards, because of his friendliness to the Catholic people, called by them "Uncle John Chase." In 1831 were begun the building of the dam across the river, the digging of the canals and the erection of the shops where now stands the Ames plant. To assist in these works John Chase is said to have brought a body of Irishmen from New York as early as 1829, and sixty more for work on the canal in 1832. They began to come in crowds in 1832, 1833 and 1834, as opportunity for labor was offered them on the mills, the canals and the railroads. Father Fitton, speaking of his first Mass in Chicopee and the place of its celebration, says: "The boarding-house, a temporary building which stood near to the river bank, where the dam is now constructed,—the only building in the place, save the grist-mill and home of the miller,—served for chapel and all other purposes."

Summer Van Horn, writing of "Chicopee Years Ago," in the Springfield Republican, February 18, 1885, reports: "The first Catholic meeting held in the town was about the year 1832, and was held in the machine-shop building that stood where the Ames shops now are. The building was finished, but the machinery had not been moved into it from the Falls." Mr. Van Horn is wrong in considering this the first Catholic service. It was but one of many that occurred between 1830 and the building of old St. Matthew's church in 1840, either in the "boarding-house," in the "homes of the people," the "machine-shop," or in "Mechanics' Hall," wherein for the first time, in 1838, the Catholics of Cabotville were formed into a congregation.

Father John Brady, of Hartford, had their care, and on the 7th of July, 1839, through him Bishop Fenwick secured a piece of land on Pleasant street, whereon was begun the erection of a brick church, whose corner-stone was laid in the spring of the next year. After the laying of the corner-stone the parish and church were put in the hands of the Rev. John D. Brady, who was cousin to Father Brady, of Hartford, and who came to Chicopee from Salem in 1841. Father Brady, helped by Catholics everywhere throughout western Massachusetts, had the church built in the early fall of 1843. On the 29th day of September, that year, it was dedicated under the patronage of St. Matthew.

The next year Father Brady purchased for forty-five dollars two acres of land from Ruel Van Horn for a cemetery. Before this the Catholic people of the neighboring towns were buried in the Cabotville town cemetery. This will account for the great number of Catholic Irish names that one in wonderment reads to-day on the headstones in that old cemetery. Thenceforward the Catholics buried in their own.

Father John D. Brady was born in County Cavan, Ireland, made his preparatory course in Tipperary and his higher studies at Maynooth. He went to France with other young Irishmen to prepare for the priesthood. While there the college was burned, and some of the Irish boys in a strange



REV. P. D STONE.



V. REV. P. HEALY, V.G.



REV. JOHN J. McCOY, P. R.



REV. F. S. CHALUPKA.



REV. A. DELPHOS.



land without money sought service in the French army. Young Brady returned home and some years later came to Boston, was there ordained by Bishop Fenwick in 1833 and sent on duty to Salem. From Salem he came to the charge of Chicopee. For a while he lived with his cousin, Father John Brady, at Hartford, and came thence at stated intervals to care for the Chicopee people. The similarity of name and identity of place of living have given rise to great confusion in the works of these two men.

From Father Brady's coming the people had Mass twice each month. In 1845 Rev. Bernard O'Cavanagh came as his assistant. These two priests shared between them the care of all the Catholics living in Hampden, Hampshire, Franklin and Berkshire counties. In cold and wet, in the summer heats and the depths of the winter snows, from village to village, from "shanty" to "shanty," and from "pit" to "pit," by stage, on foot, in the saddle or by train when such became possible, they sought the sheep of the Master's fold. When on these missions their food was the rough fare of the laborer, and their bed oftentimes one-half of his blanket. Nor at home did they know luxury. Two rooms in the basement of old St. Matthew's church served as reception-room, dining-room and kitchen, and two on the level of the church floor made study and chamber.

Everywhere in their track little congregations began to rise. The year before Father Brady had built a church in Pittsfield and blessed a cemetery for the Catholic dead. Afterwards he bought a meeting house from the Protestants at Greenfield, moved it to a lot previously purchased and fitted it for a church for his people. Wherever funds sufficient were lacking for a church or land, he gathered the Catholics into private houses, or into halls, or unoccupied rooms of factories, or any place where space was sufficient, and, by Mass, by word, and by the example of a self-sacrificing life, kept warm in their hearts the fires of religion that God had enabled them to bring from the old land.

John G. Shea, writing of Catholicity in the diocese of Boston in 1844, which then embraced the States of Maine, New Hampshire, Vermont and Massachusetts, makes the people 63,793 and the priests 30. Western Massachusetts, embracing the counties of Berkshire, Hampden, Hampshire and Franklin, then made the parish of Cabotville, and had only Father Brady to answer any needful call. In the two counties of Berkshire and Hampden alone there are now 97,000 Catholic people and eighty-three priests, making 33,307 people and fifty-three more priests than were then in all the States enumerated above.

In October, 1847, the bishop of the diocese of Boston called his priests to a conference. Father Brady attended. On the morning of the 18th he died while making thanksgiving after his Mass.¹ Thus died a great pioneer priest, who has never received adequate credit for the apostolic labors of his ministry.

<sup>&</sup>lt;sup>1</sup>J. G. Holland, in his History of Western Mass., V. 2, p. 55, says: "Rev. John D. Brady commenced his labors in 1846 and continued until his decease in October, 1848." Doctor Holland is wrong in both dates. He came in 1841 and died October 18, 1847.— Catholic Almanac, 1848, p. 266.

In the November following, Rev. James Strain was made his successor. He renovated the church, added two wings and put in galleries. He also built a parochial residence, but his life in Chicopee was not happy very long. Some of the people came to dislike him. He was of hasty temperament and utterly without tact. This ill-feeling grew and culminated one Sunday in a disgraceful attack made upon him at the altar, when the sacred vestments were torn from his shoulders. The sacrilege embittered past cure the rancor already existing, and the God-fearing portion of the people were distressed beyond expression. To this day they speak of that morning with hushed voices. This was the period of the awful visitation of the Asiatic cholera, when the poor Irish people here and at Holyoke were stricken, and whole families died like smitten sheep. After two years of service Father Strain was replaced by Rev. William Blenkinsop.

The new pastor was the soul of priestliness. He came and was obliged to labor in the very heat of the Know-Nothing period, but so strong and kindly a heart had he that he soon softened the enmities existing between neighbor and neighbor and between Catholics and Protestants. The Catholics learned to love him deeply and all the world trusted him. Old residents of Chicopee of every denomination now speak of him with affectionate familiarity as "Father William." He was energetic as well as gentle, and in 1852 bought land for a new cemetery close to the old one of Father Brady. 1854 the Catholics had outgrown the capacity of St. Matthew's church, and Father Blenkinsop, seeing the approaching need of a great church, bought two acres of land just opposite St. Matthew's, and began planning for presbytery and church thereon. He built both. The new church, 120 by 70, was of Gothic design and was the work of the famous architect, Keeley. In 1857 the corner-stone of this church was laid, and the dedication of the same under title of the "Holy Name of Jesus" occurred May 29, 1859. The cost then was \$38,000. The officiating prelate was Right Rev. John B. Fitzpatrick, while Rev. John Boyce, of Worcester, preached the dedication sermon. His theme was the "Infallibility of the Church." This doctrine was unpleasant in Protestant ears and it awakened criticism. Moreover, the day was Sunday and a brass band had assisted at the dedication services. The disturbed neighbors cried out against the sermon and the desecration of the New England Sabbath, and for a while the wheels of the press hereabout were kept hot in the printing of complaints. In 1864 Father Blenkinsop was called to South Boston. While pastor of Chicopee he had charge of Holyoke, Greenfield, Amherst, Ware, Westfield, Three Rivers, Thorndike, Monson, Palmer, Indian Orchard, and for a period after the going of Father Doherty, Springfield. On account of the long journeys over this vast territory, Chicopee had him for Mass but once in the month.

To succeed him came the Rev. Patrick Healy, who had been the pastor at Ware. When he came the parish had a debt of \$13,000, all of this save \$2,000 he cleared in a great fair, held shortly after his coming. He was the pioneer of parochial school education in this diocese. Three years after his coming he built the convent of the Sacred Heart of Mary, and called thereto

four Sisters of Notre Dame to take the charge of St. Joseph's school for girls. They were Sisters Mary Albanie, Mary Rosa, Felicitas and Magdalen of St. Joseph. Sister Mary Albanie was the Superior. Father Healy met them at Springfield, and had them driven in a hack to Chicopee. The people of the parish were gathered in the church to greet them, and in the middle aisle stood three hundred children dressed in white, who commenced at the entrance of the Sisters the chanting of the Litany of the Blessed Virgin and the singing of hymns of praise to God. These concluded, one of their number, Miss Sarah Bowe, welcomed the Sisters, saying: "Permit me, dear Sisters, on behalf of my youthful companions who have chosen me to represent them on this joyful occasion, to offer you from our hearts a most sincere and cordial welcome to your new home. You come to devote your lives to us, and we trust that in all our actions nothing may ever occur to cause you any regret. We beg God, dear Sisters, to bless and strengthen your charitable undertaking, and we sincerely hope that we may ever bless this day when we for the first time become your obedient and devoted children."

August 22, Father Healy brought the Blessed Sacrament to the convent, and community life in earnest began. On the 24th, he said the first Mass therein. The 2d of September following, the first school was opened in the side chapel of the church. There were 200 girls in attendance. October 15, Rt. Rev. Bishop Williams of Boston, dedicated the convent chapel and schoolhouse, which latter at the Sisters' coming was yet unfinished. November 21, Father Healy said Mass in the school-house now completed. A day or two afterwards the sisters were surprised by a friendly visit from three Shakers, a brother and two sisters, from a Shaker village down the river, who showed kindly interest in the new community. In December, that year, the school had 300 scholars. The sisters had ready for the sacraments 140 adults, and 86 children for First Communion. On January 4, 1868, the parish opened an evening school under the tutelage of the sisters. The April following the sisters for the first time took charge of the boys' Sunday-school. Before the end of 1868, the parochial schools had 400 scholars, and the evening school, 124. That year Father Healy bought the new cemetery of twentyfive acres; the June following, he announced to the people that the whole church property was free of debt. On the 28th day of that month, the church, the second in the diocese, was consecrated by Rt. Rev. Bishop Williams. Three years later was built the chapel on the east side of the church, and at the same time a story was added to the presbytery. In 1874, Father Healy put into the church its grand organ. He bought in 1881 one and one-half acres of land and built thereon the boys' school and the monastery for the Brothers. Before this the parish had a school for boys under lay tuition. Among those teaching were Mr. Fox, now a member of the British Parliament, Dr. Keyes, now in the West, Eugene Sullivan, Ellen Pendergast, Ellen Houlihan, Margaret Hogan, Anna Blanchfield, and several others who served for short periods. Two Christian Brothers, Alfred and Colmas, came into the care of 220 boys. The parish schools to-day have upwards of 550

scholars, boys and girls, under the tutelage of five Christian Brothers and fourteen Sisters of Notre Dame.

Six years afterwards the church was endangered by decaying pillars. Father Healy replaced them with sound material and made the whole structure firm again. Next he built two marble side altars therein, and had the whole interior freshly decorated.

In addition to the care of Chicopee, Father Healy looked to the interests of Mittineague, Indian Orchard, South Hadley Falls, Chicopee Falls, Monson, and from Father Gallagher's death to the consecration of Bishop O'Reilly, to the pastoral charge of Springfield. He built churches at Monson, Chicopee Falls, Mittineague and Indian Orchard. Bishop O'Reilly at his consecration made him Vicar General of the western end of the diocese. And this entailed new duties and heavier obligations.

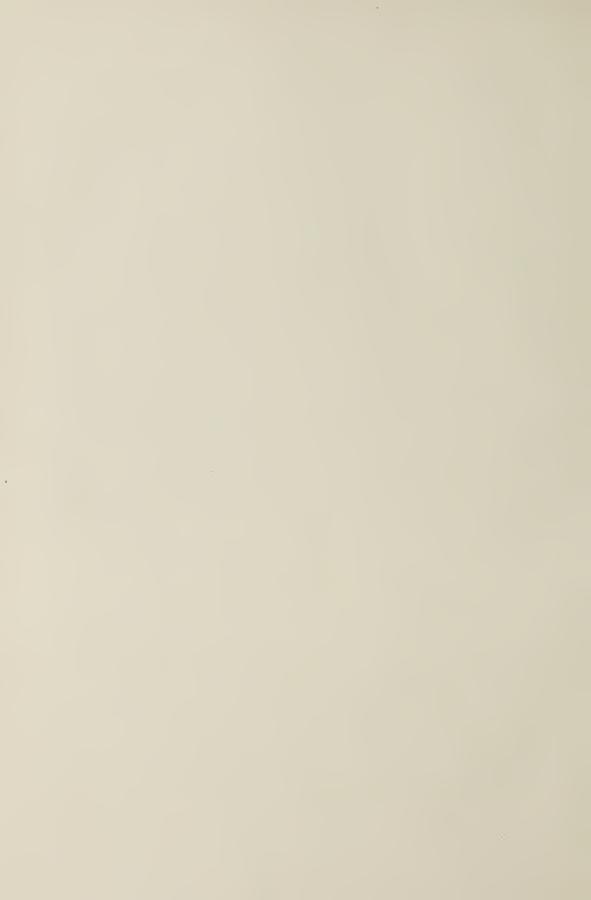
Worn by the consuming labors of his pastoral life, and harassed and hectored by some of his own people whom in his hot zeal he had offended, and who were urged on to attack him by a skilled lawyer whose motive may be found in his reported saying: "Oh! if I only get my hand in that nest," Father Healy in 1888 began to break down in health. The Sunday before he died, he said from his pulpit, "My dear people, all the parish debts are paid; the societies have helped; nothing remains to burden you. Kneel down, and I'll give you my blessing." To many who understood him it looked that day as if his work was done. That night he was taken ill, and he was never well again. He died of apoplexy, January 22d, 1889, and priests and people deeply mourned him. One hundred and fifty priests came to his funeral with Archbishop Williams, Bishops O'Reilly and McMahon at their head. token of respect all the stores of Chicopee were closed, and agent Cummnock ordered the mills shut down all the day of the funeral. He was put sleeping in the open between school and church, where every day the first shadows of the one and the latest of the other fall lightly on his head. A loving people have fitly marked his sleeping place by rearing there to his memory a magnicent celtic cross.

Father Healy was a man of magnificent proportions, tall, and strong, and severely handsome. He was headstrong and impetuous, of controlling even appalling force, and when aroused a "leo rugiens" in whose path no man cared to wait. Yet with the poor, the weak, and with the distressed he was as gentle as the mother who breasts her babe. He could any time be melted to tears at a tale of grief. To his church he was as entirely devoted and to his own interests as forgetful as any man that ever lived. He feared God if he did not man, and when he went to God after years of service wherein the revenues were plentiful he was nearly in absolute poverty. Neither he nor his parish, however, owed any man a penny. The day he died, Miss Pendergast, a teacher in his school, at his bidding, paid seventy-five cents due for brooms which were used in the school, and this was the last account that earth ever saw written up against Patrick Healy's name. His life was given to God and his means to God's church.

It were hardly possible to speak of Father Healy and his work without



CHURCH OF THE HOLY NAME OF JESUS, Chicopee, Mass.



recalling to all who knew him, the "little superior," Sister Mary Albanie, who came the first days the Sisters came and for twenty-three years kept equal pace by his side in all the works done for God in the parish; and who, if grateful hearts speak the truth, though in poverty herself, from her mite fed and clothed whole families. The general estimation of her is found in the words of an aged and respectable lady of the parish, spoken to the present superior, Sister Imelda of the Sacred Heart: "The good old Superior took care of my small children while I worked in the mill. This was done, sister dear, that the eldest, Katie, might attend school. She would do anything for the love of God."

Rev. Patrick Healy was born at Drumgooly, county Kilkenny, Ireland, in 1825. His education was obtained at Waterford University and St. John's college of the same place, where he was ordained in 1854. He came to this country almost immediately and was assigned by the late Bishop Fitzpatrick of Boston as assistant at old St. James' church on Albany street. He was soon transferred to East Boston as assistant to the late Rev. James Fitton, and went thence to Ware, over which parish he remained until appointed in 1864 to Chicopee as successor to Rev. William Blenkinsop.

The parish of the Holy Name was made a permanent rectorship during the incumbency of Father Healy, and was, therefore, open to all who possessed the canonical requirements, and who desired to enter the examinations. Rev. Doctor Henry L. Robinson, pastor of Uxbridge, was the successful competitor, and came to Chicopee as pastor May 7, 1889. He was "inducted" with great public ceremony the 12th of the same month by Right Rev. Bishop O'Reilly. Rev. Dr. Robinson was born in Chicopee Falls, in 1837. of Protestant parents, his father and mother being members of the Second Congregational church. His father died when he was a boy, and he helped to support his mother by working in a dry-goods store. He was intended for the Protestant ministry, and went to college in the South to study for Episcopal orders. He was an earnest student, and his mind was awakened to the many contradictory tenets of Protestantism. He sought the truth, and for this purpose entered a Catholic college in New Orleans. He was baptized by Archbishop Henni, of Milwaukee. Bishop Fitzpatrick, of Boston, sent him to the Grand Seminary at Montreal for a course in theology. This finished, he was ordained by Bishop McFarland, of Hartford, in the church of the Immaculate Conception, at Boston, on the feast of St. John the Baptist, June 24, 1865. Immediately after ordination, he was appointed curate to Father Williams, now the Archbishop of Boston, who was then the pastor of St. James' church, that city. After three years work he was made pastor of Greenfield, where he labored for three years more. Thence he went to Uxbridge. Uxbridge and Whitinsville knew his services for seventeen years. when at the death of Vicar-General Healy he came here. In this pastorate he remodelled the presbytery, repaired the exterior walls of the clerestory, and put in a steam plant to heat all the buildings, and hung in the tower a sweet-toned bell of two tons. For a year before his death he had been ailing, but kept up with brave heart until the end. He died of heart failure on the evening of July 2, 1894, and was succeeded on the 13th of the August following by Rev. John J. McCoy, the present rector. Rev. Dr. Robinson was a man of warm heart, though somewhat hasty and easily drawn into quarrel. He never quite understood the Irish people, who, in turn, never as a body warmed to him. But the priests who follow him have learned of a hundred charities and kindly deeds done the poor, of which the world at large never heard. They have evidence, too, that he was a man of the tenderest piety, and this found expression in a marvellous devotion to the Sacrament of the Altar. He found the parish free of debt when he came, and the changes he inaugurated entailed a heavy debt. By will, at his death, he cleared this all away, and left the parish as he found it, unencumbered.

Rev. John J. McCoy, the present rector, was born at Tariffville, Conn., November 29, 1853. When a year old he was taken by his parents to Holyoke. He made his classics at Holy Cross College, where he graduated in June, 1876. He studied theology in the Grand Seminary, of Montreal, and was there ordained by Bishop Fabre in December, 1879. He was assigned as curate at St. John's church, Worcester, where he labored near to eight years, when he was made pastor at Westboro, February 3, 1887. Westboro knew his labors till called to succeed Dr. Robinson as rector of the church of the Holy Name.

Chicopee records show 9466 baptisms, 3214 marriages, and 75 conversions from the beginning to January, 1899.

The curates have been: Bernard O'Cavanaugh, from October, 1845, to December, 1848; R. J. Lawrence, November, 1853, to July, 1854; Joseph McPhilips, from April, 1866, to August, 1867; Patrick McManus, September, 1867, to October, 1870; M. E. Barry, November, 1869, to August, 1870; Michael Welsh, November, 1870, to October, 1871; P. D. Stone, January, 1871, to January, 1873; Charles E. Burke, from June till August, 1872; James Foley, from August, 1872, to September, 1873; John B. Daly, from May, 1873, till December, 1874; James Donohue, from January to June, 1875; D. F. McGrath, June, 1875, to August, 1878; John H. Murphy, August, 1878, to July, 1882; J. Norris, August, 1882, till April, 1885; Richard Healy, March, 1885, to August, 1888; J. H. McKechnie, September, 1888, to May, 1889; Alfred E. Langevine, May, 1889, to June, 1891; L. E. Barry, March, 1892, to October, 1894; E. J. Fitzgerald, November, 1894, to January, 1899; W. A. Gilfillan, January, 1899, and yet in service.

The people of Chicopee, in the whole history of Catholicity in western Massachusetts, have been a people marked as especially zealous and self-sacrificing for the things of faith. Their church property is considered as complete as any in the land. The famous ecclesiastic, Very Rev. John J. Hogan, D. D., S. S., who knows as well as any man the parishes on both sides of the Atlantic, has described the church property in the parish of the Holy Name as being "as fine a parish property as I have seen anywhere in the world." The Bishop's measure of the people may be gauged by his words of greeting when Father McCoy was appointed to the rectorship: "You have, Father John, the best-hearted people in the Connecticut valley." The parish has upwards of twenty-four hundred souls.

Our people, who are of Irish blood, are in everything, save in wealth, the equal of any other people in the city. They have held and hold her highest offices. Dr. W. M. E. Mellen was the mayor in 1894, and this year (1899) Dennis Murphy honors the chair. Our young people are in the learned professions, clergymen, physicians, lawyers and teachers. Here, as in Holyoke, we are the builders and contractors, while the majority of our young working people are skilled mechanics in iron, stone and in the materials that concern the ordinary trades.

## ST. PATRICK'S CHURCH,

CHICOPEE FALLS.

HE first Mass said in Chicopee Falls in what is now the parish of St. Patrick was said by Rev. Patrick Stone, on the day of the church's dedication. Before this the people were obliged to walk for Mass a distance of two miles to the Holy Name church in Chicopee. Some time before 1850 Rev. J. Strain, then pastor of Chicopee, established at the Falls a Sunday-school for the children. This continued till 1870. About this time Rev. Patrick Stone came to Chicopee as assistant to the Vicar-General Father Healy. He, with Father Michael Walsh, assisted Father Healy in the care of Chicopee, Chicopee Falls and Indian Orchard. For two years Father Healy directed Father Stone in the gathering of funds for the building of a church in the Falls. The Vicar-General had intended the Rev. Father Walsh, who was Father Stone's senior in service for the pastorate of the new church; but Father Henry M. Smyth dying at North Brookfield just at this time, Father Walsh was given his place. Father Stone therefore was the logical candidate, and when the new church was built and dedicated under the patronage of St. Patrick, December 15, 1872, Father Stone, to the great delight of the people of the Falls, was made the resident pastor.

The church of St. Patrick was dedicated by Rt. Rev. John J. Williams, Archbishop of Boston, while the scholarly Bishop Lynch, of Charleston, S. C., preached the sermon. That same year was erected under Father Stone's direction, and before the dedication of the church, a parish rectory which now makes a convent home for the Sisters of St. Joseph.

When Father Stone became pastor there were \$22,000 debt on the parish, and about \$14,000 more had already been expended in parish work. Seven years thereafter the parish debt was but \$4,500. In the spring of 1873 Father Stone purchased for cemetery purposes twenty-two acres of land. The years have proved the excellence of his judgment in this; for he has now, when land about has become very valuable, a large and well-situated cemetery at an exceedingly small cost to the parish. In 1880, counting in even the purchase of a new cemetery, the whole parish debt was but \$6,000, and Father Stone felt it safe to satisfy a hope which he had cherished for years. He would build parish schools for his children. With this purpose in view he bought that year for \$1,500 the fine property on Columba street, and in the following year erected thereon a new rectory and the parish schools at a cost of \$16 500. Seven Sisters of the order of St. Joseph came to the charge of

the people, with Sister Cecilia as superior. She died ten years afterwards in Springfield, the Mother-General of her Order in this diocese. Sister Cecilia's influence for good upon the schools and upon the people of the parish from the day of her coming until her going was marvelous. She is held in the kindliest memory yet. This was the first coming to the diocese of Springfield of the Sisters of St. Joseph, who have since been given the care of schools in Holyoke, North Adams, Northampton, Southbridge, Webster and Pittsfield. The school has nine grades. It has a high reputation with educators in this neighborhood.

In 1890 Father Stone renovated the entire parish property, but especially the church. He made it practically a new church, and in 1897 he supplemented this work by the purchase of an excellent organ at a cost of \$4,000. It was made by Hutchings' Organ Company of Boston. To receive it becomingly the choir loft had to be enlarged. The great organ has 427 pipes, the swell organ 537, and the pedal organ 60. These repairs, changes and new purchases cost in the neighborhood of \$14,000. There was on the church in August, 1898, however, an indebtedness but a little over \$9,000.

The assistant priests of this parish have been Rev. Michael J. Murphy, from 1874 till the coming of Rev. Martin Murphy in 1884; Rev. James McLaughlin, from February, 1886, till replaced by Rev. Richard Healy in October, 1889. Rev. John J. O'Malley, who is still the assistant, came to St. Patrick's January 1, 1894.

Since the opening of the parish records in 1872, St. Patrick's church has had 1,771 baptisms, 438 marriages and 135 conversions. There are 1,814 souls in its lines.

Father Stone, the present rector, after twenty-seven years of labor is yet strong and fresh-hearted. He was born in Dournane, County Kilkenny, Ireland, in 1844, and educated in the Christian Brothers' school at Mt. Sion, Waterford, thence he came to St. Kierans, Kilkenny. He completed his theological studies at St. John's College, Waterford. He was ordained to the priesthood by Bishop Walsh of London, Ontario (afterwards Archbishop of Toronto), November 4, 1868. For two years he was secretary to the Bishop, then in 1870 he came to the diocese of Springfield, and was immediately made assistant to Rev. Father Healy, the Vicar-General.

Father Stone is a man of gentle and scholarly taste. He is fond of books and pictures and flowers and vines and trees. His knowledge of all these is as deep as his love. He is very close to the hearts of his people, they are all the world to him, and the years as they come are but making tenderer the mutual ties that bind pastor and people.

His congregation is made up, like the neighboring congregations, of working people. The young have had excellent opportunities for education, and in most instances have made good use of them. There is noticeably an absence of religious bigotry between the Catholics and their neighbors in the Falls, and therefore many members of this parish have held and yet hold high civic office.

The first Catholic known to become a resident of Chicopee was Tom

Brennan, who came with his wife to the Falls in 1825. He was brought by an agent of the Chicopee Company, and for years "the big Irishman" was an object of great curiosity to the natives, young and old. With the building of the canals other Irishmen came, some to live at the Falls, but the majority at the Centre. At the Falls they flocked in such numbers on the Cooley estate as to give the place the name of the "Cooley huddle." Of the first Irish settlers, besides Thomas Brennan and wife, there were the families of the Mahoneys, Malleys, Buckleys, Sullivans, Kilbrides, Mannings, John Mc-Killop, Michael Bohen, Henry Moriarity, John Maley, Thomas Nelligan, the Haggertys, Thomas Dunn and Daniel Shea. Thomas Scanlan built a house on Montgomery street in 1850. In 1849 the new dam at Holyoke was built, and in that year came the dreadful scourge of the cholera. Many Irish came to Chicopee and Holyoke to work upon the canal or dam. They died in hundreds. It is a singular fact that the cholera never came to the Falls.

The people spoke Irish almost entirely. Father Mangan, an Irish priest from Doneraille, in Cork, came to Chicopee in 1855, and preached in Irish to the people in the Falls. He afterwards lived at Hartford, and subsequently at Winsted, Conn. The poor people used to travel from the Falls to Hartford, and afterwards to Winsted, making a journey of two days and a night to make confession in their native tongue. At this time some of the overzealous Protestants led by their ministers gave expression to their zeal by bringing to the Falls a man named Jordan, who was a chaplain of the county jail in Springfield. He spoke Irish, and it was thought if he preached to the people in their native tongue they could be won over. The poor Irish people were offended. They closed their blinds and doors as well as their hearts and ears, and the Rev. Mr. Jordan spoke at Cooley huddle to a handful of thoughtless children who came to see him as they would any other strange being. Not an adult showed his face. One experience was enough. Mr. Jordan could spare thenceforward for the jail the efforts wasted on the Irish at the Falls.

## CHURCH OF THE ASSUMPTION,

CHICOPEE.

HE church of the Assumption at Chicopee holds within its walls the French-speaking people of Canadian origin in the "Center." Twenty-three years has it known parish life. It had been a mission of Father Dufresne, pastor of the Precious Blood in Holyoke; afterwards it knew the service of Father Landry, pastor of the Canadians at Indian Orchard, and subsequently the successor of Father Dufresne at Holyoke. The first resident pastor was Rev. Everest Pelletier, who was appointed in 1885, and ruled the destinies of the parish until his death in May, 1893. Father Pelletier was born in the Province of Quebec, Canada, May 26, 1848. He attended the Christian Brothers' school till twelve years of age, then entered the College of Nicolet, where he was graduated at the age of twenty. He studied medicine two years, and it was while pursuing medical studies he became a corporal of the Papal Zouaves. After the fall of Rome he returned to Canada, studied theology at Nicolet, and was ordained to the priesthood by Bishop Lafleche, of

Three Rivers. For two years he labored in the northwest of Canada, then was made pastor of St. Perpetua, Canada, for a year. He came as assistant to the Notre Dame church, Worcester, where he served two years, then at Ware for two more. He was made the pastor of Mittineague in 1883, with East and West Longmeadow as missions. Two years afterwards, 1885, he was made the first resident pastor of the Canadians of Chicopee. He remained here until his death in 1893. He was succeeded by Rev. Frederick Bonneyille, who was born at St. Lambert, near Montreal, of a French-Canadian father and an American mother. He studied under the Sulpician fathers for twelve years, and was ordained to the priesthood July 31, 1887. He was assistant at Holyoke for two years after his ordination, then for six months was curate to ' Father Pelletier at Chicopee. He was the rector of the Canadian parish at Mittineague from 1890 to 1893, and came, on the death of Father Pelletier, to replace him at Chicopee. Since his coming he has remodelled the parish church, a frame structure, put in a new altar, statues, stations of the cross, a church organ, and made a comfortable rectory from the old building which he found at his coming, and which had served as a home for Father Pelletier. This had been the original parish chapel built by Father Landry. The parish property is estimated in value at \$25,000. There is a church, a presbytery, a stable and eight acres of land.

This parish has now (1898) 1,800 souls. It has had 1,542 baptisms, 378 marriages, and a few conversions. The people are hard-working and thrifty. They do not appear to be as ambitious for the education of their children, however, as their neighbors of Irish origin. Several of them have succeeded in making homes and gathering up small properties. Many of the men are skilled workers in wood, and in brass, and in iron, while some few are builders and contractors. Formerly the wage-earners amongst the women worked in the factories; now but a few labor there; the rest are milliners, dressmakers, or employed in the ordinary feminine trades.

## ST. STANISLAUS' PARISH,

CHICOPEE.

NE day about 1880 some poor people of strange tongue, attire and manner were lost in the depot in Springfield. They had alighted from the train, having left their tickets in their seats, and when the train moved out they were unable to tell any body whence they came or whither they desired to go. They stayed about, lamenting, the whole day long. Towards evening Rev. Patrick Healy, rector of the church of the Holy Name, Chicopee, entered the station. Instantly the strangers recognized the priest, and running to him, with glad cry, kissed his hand, rapturously. The kindly priest, seeing their distress, took them to Chicopee, found them a home and work. This was the beginning of the Poles in Chicopee.

They began to come in great bodies, so that in 1891 they were sufficiently numerous to build a church, the corner-stone of which they had laid in the early fall of the same year. Right Rev. Bishop O'Reilly performed the ceremony, and Rev. Thomas D. Beaven, of Holyoke, preached the sermon in

English, while Rev. Father Klinecki preached in Polish. The first Mass was said at midnight, Christmas eve by Father Chalupka, of Webster. The Mass was over at 1.30 A.M., and the priest drove from the church to Springfield to catch the 3.15 train to Worcester. After a long and dreary wait in the Worcester depot, he was enabled to meet the train to Webster, where he said Masses at eight and half-past ten o'clock for the Poles of St. Joseph's parish. The midnight Mass was said in the unfinished building. It was not completed till the fall of 1895, when, on Rosary Sunday in October, Bishop Beaven dedicated it to the service of God, and Father Laczynski preached the sermon.

The organization of the Polish congregation had been entrusted to Rev. Francis S. Chalupka by Bishop O'Reilly in 1890. In the latter half of 1890 and the early half of 1891 the priest took a census of the people and gathered money for the church. He was able that year to buy from Maurice Granfield, for \$2,000, the land whereon the church is now built. The church cost, when completed, \$17,000. The people as yet had no resident pastor, but were depending upon the services of Father Chalupka or his assistant, Father Conlin, who came regularly from Webster. But in February, 1895, Father Chalupka came to live at Chicopee. That year he built a stable in the rear of the house at a cost of \$1,000. In 1898 he bought another tract of land, twelve house lots, adjoining his home, at a cost of \$3,500. This new purchase gives ample room for expanding parish life, and lends to the whole property a sightly and spacious appearance.

Before the opening of the schools in September, 1897, Father Chalupka called to Chicopee three Franciscan Sisters of the Felician Order, Sisters Davida and Maria, with Sister Felicia as superior. He commenced the school work in two rooms with four grades, in the basement of his church, and the sisters welcomed here in September of the same year sixty-five Polish children. They now have care of ninety.

When Father Chalupka assumed the care of the Poles in Chicopee he found 800 souls; there are 2,400 now. The records of Polish baptisms before 1891 are to be found in the different Catholic churches of the city; but since 1891 there are on the registers of St. Stanislaus', 1091 baptisms, 665 marriages, and one conversion from the Russian church.

Father Chalupka has been assisted in his parish work since coming to Chicopee by Rev. John Conlin, June, 1892, to October, 1893; Rev James Cruse, July, 1895, to October, 1896; and Father Venceslaus Lenz, who is still with him.

In the summer of 1896 some restless and ambitious spirits of the parish desired to manage the church affairs themselves. They formed a committee and demanded that the pastor would put into their hands the parish books, and the authority of collecting and disbursing the parish moneys. This the pastor very properly and forcibly refused to do, and in this decision was warmly supported by the bishop. The malcontents then stirred up a rebellion, which has had most unhappy consequences. They organized an "Independent" parish, built a frame chapel and priests' house and have had religious services according to their own liking ever since. Already three

men have served them as pastor. The first two had received a quasi-ordination from the notorious Archbishop Valette, while the present head of the faction, Lachecki, is said to have been ordained in the old country. There was a large defection from St. Stanislaus at the beginning of the rebellion—about 400 souls. Last Sunday (July 2, 1899) 49 people by actual count were found to be present at the "Independents' services." The rebellion had in it from the first the seeds of dissolution. The death of the "Independent" movement is inevitable in a short time. Our Holy Father, Leo XIII, in 1898, put under the ban of excommunication (excommunicatio major) the "Independents" of this country, and any religious affiliation with them in this diocese is a case "reserved" for the bishop.

The majority of the Polish people work in the mills, though many are employed by farmers, merchants and in ordinary labor. Several of them in their own country were tradesmen, blacksmiths, carpenters, etc., but even these, through lack of knowledge of English, have been able to do no better than work in the mills. In general they are a moral people. They are emotional, easily excited, and when in unfortunate moments, given drink, are turbulent and disorderly. Like every other new people, the disorderly ones are those most frequently in the public eye, hence the Polish people suffer in reputation from the misconduct of a few.

Many of the Poles have returned, after making some money, to the old country. Very few of them came to America determined upon acquiring citizenship. This same thing, until late years, was true of the French Canadians. Now the Canadians are becoming citizens, and in their wake closely follow the Poles. There are thirty citizens among the Poles in Chicopee today, and this very week (July, 1899) they have formed themselves into a political club with the idea of naturalizing all the males of their race. They begin to acquire property; fifteen already have their own homes, eight are in business—butchers, grocers, coal-merchants, etc. Many of the young women are out in domestic service. They are bright and ambitious, and when they learn that the law is to protect them rather than oppress them, we may look for excellent results from the infusion of Polish blood.

Father Chalupka, the pastor, was born the 22d of July, 1863, at Vratozejow, Austria. He came to America in 1885, after finishing his classical course in his own country. He studied theology in St. Mary's Seminary, Baltimore. He was ordained at St. Michael's Cathedral, Springfield, May 20, 1888, by Bishop O'Reilly, and made pastor of the Poles of Webster that same day. He has been in constant labor amongst the Poles ever since.

## ST. JOACHIM'S PARISH,

CHICOPEE FALLS.

BOUT one year before the building of St. Patrick's church in Chicopee Falls Father Dufresne, of Holyoke, said Mass for the Canadian Catholics whom he gathered for this purpose in Market Hall. This probably was the first Mass celebrated in Chicopee. Confessions had been heard and catechism taught to the children by the priests of the

Holy Name church at Chicopee years before, but as far as can now be learned no Mass was said. For more than a decade of years after 1880 the Canadian Catholics came in large numbers to Chicopee Falls. The growing industries drew them. The Assumption parish at Chicopee could not readily control them. This was evident to Bishop Beaven, who in March, 1893, nominated Rev. Alexis Delphos to organize a new parish. Father Delphos took possession of the parish the 23d day of the following April. The organization was effected in a spiritual retreat which lasted three weeks, to which all the Canadian people of the Falls were called, and which was conducted by Right Rev. Mons. Guay of Canada. This retreat was held in the hall on Market Street, and herein it was that the parish Mass was said for eighteen months subsequently. The church, which is intended ultimately for a parish school, was being built in the interval. It was completed and dedicated by Bishop Beaven November 18, 1894. The same day the bishop blessed for the church a peal of three bells. There were two sermons on that occasion, one in French, by Rev. Father Gagnier, of Springfield; and one in English, by Rev. J. J. McCoy, pastor of Chicopee. Three years thereafter Father Delphos rebuilt the church organ, making practically a new one. In 1894, he bought for \$6500 the Blight property, whereon now stands the church, and with it the Blight family home, which served as a parochial residence till 1895, when the parish secured from Alfred DeStelle the splendid Caldwell property adjoining at a cost of \$7500. The old mansion on this estate is now the presbytery. The whole church property was assessed this year by Mr. McIntyre, treasurer of the State Mutual Life Insurance Co., as worth \$64,000.

The first Confirmation in this parish was on November 12, 1893, when Bishop Beaven confirmed 64 boys and 48 girls. The ceremony, through the courtesy of Father Bonneville, was held in the Church of the Assumption in Chicopee, for St. Joachim's parish was without a church. Father Delphos, on May 23, 1895, for the first time in the parish, gave First Communion to 36 children.

Father Delphos was born in St. Hyacinthe, Canada, April 6, 1839. He was educated in his natal town, and was ordained to the priesthood at Nicolet, in 1866, by Right Rev. Dr. Cook, the first bishop of Three Rivers. He was the Chancellor of the diocese of Three Rivers for eight years. Then he came as assistant to Father Primeau of Worcester, where he served two years. He remained one year afterwards at West Boylston as "locum tenens," during the absence of Father Derbue. For fifteen years thereafter he was pastor at East Douglas, where he was still at labor when the bishop called him to Chicopee Falls.

In February, 1895, Rev. Emile St. Onge came from St. Joseph's parish, Worcester, as assistant to Father Delphos. He is still (in 1898) with him.

The parish of St. Joachim has a church, the upper part of which is made into a beautiful hall, a house, a presbytery and spacious well-kept grounds. Father Delphos found, in his first census, 1400 souls; there are now, after the loss of Williamsett, 1120. It has had, since its foundation, 467 baptisms, 107 marriages and 25 conversions. There is a pretty Catholic custom in this

parish, which does not obtain elsewhere to our knowledge, of ringing the peal of parish bells to announce the baptism of a child in a deserving Catholic family. The people are quite of the same class as those of the Church of the Assumption in the Center.

Until the late fall of 1897, Father Delphos, in association with Father McCoy, of the Church of the Holy Name, had the present parish at Willimansett and Aldenville as a mission.

#### WILLIMANSETT.

MMEDIATELY upon the appointment of Father McCoy to Chicopee in August, 1894, he began searching out the Catholic people of Irish and German origin in the north end of the city of Chicopee. Before he was enabled to say Mass for the people, with the assistance of his curate, Father Edward Fitzgerald, he gathered the children for Catechism each Saturday afternoon into a small hall which during the week was used as a dance hall, at the head of Prospect street. He paid a dollar each Saturday for the use of the hall. At the same time Father Delphos began looking after the French-speaking Catholics in Willimansett and Aldenville. The two priests agreed to hire a little hall which had been used by a social club of French Canadians on Olivine street, to fit it up as a chapel and divide the expense of the rental between them. This was done. Father Delphos surmounted it with a cross, called it Notre Dame des Victoires, and herein the first Mass ever said in Willimansett was said by Rev. J. J. McCoy on Christmas morning, 1894. Three Masses were said each Sunday,—one for the English-speaking people at eight o'clock, and for the French-speaking people one at seven o'clock and another at half-past ten. In the forenoon the children in Father McCoy's charge were taught catechism by the young ladies of the parish, under the immediate supervision of Rev. Brother Michael, the Director of the Christian Brothers' school in the parish of the Holy Name, Chicopee. This continued till September 12, 1897, when Rev. Hormisdas Hamelin was made the first resident pastor.

In the first census of the English-speaking people taken by Father McCoy in 1895, there were found forty-six families, with a total of two hundred and thirty-four souls. There were eight Catholic women having Protestant husbands, and two Catholic men with Protestant wives. The French numbered six hundred and fifty.

Shortly after Father Hamelin's coming, he built a chapel in Aldenville, after plans by architect G. P. B. Alderman. It is a frame building, two and one-half stories high, so arranged that it may be converted into a parochial school should the future call for a greater church. It is 42 feet in length, 70 feet in width, and seats three hundred and fifty people. This church was dedicated by Rt. Rev. Bishop Beaven, October 30, 1898. Rev. Owen McGee, of Holyoke, preached the sermon.

In 1898 Father Hamelin built, at a cost of \$12,500, a brick church on Chicopee Street, Willimansett. It measures 52 by 102 feet, and has from sidewalk to apex of tower 110 feet. It was ready for services in September the

same year, and the first Mass was said therein by Father Hamelin on the 18th day of that month. A Dominican priest from Canada, Father Knapp, was then "giving a mission" to the people of the parish, and he preached the sermon at the "opening." It was dedicated the 30th day of the following month by Bishop Beaven, who also preached the dedication sermon. The same day he confirmed eighty-eight children of the parish.

Father Hamelin was born near Three Rivers, in the Province of Quebec, Canada. In his fourth year he came to Massachusetts with his parents, who settled at Spencer. He made his classical course in Canada, was ordained at Montreal in December, 1890, and immediately went as curate to Father Crevier in Holyoke. After four and one-half years' service there, he was called by the bishop to take temporary charge of St. Joseph's church, Worcester, during the absence of the pastor in Europe. He was, on return of the pastor, made curate of the church of Notre Dame, Worcester, January 9, 1896, and remained there until his appointment to Willimansett. Father Hamelin speaks French and English fluently, is zealous, appears to be a capable administrator, and has the expressed good-will of his parishioners. He is to be credited with having done a great work in a short time.

His curates have been Rev. Peter Higgins, May 1 to September 15, 1898, and Rev. Michael Walsh, who came July 15, and is yet on duty. From September 12, 1897, to January, 1898, there were sixteen baptisms, one marriage and one conversion.

The parish has six hundred and fifty French-speaking people in Willimansett, with four hundred more in Aldenville, and to this we must add, in Willimansett, two hundred and ninety people more, twenty of whom are of German blood, the rest of Irish, to make up the general count,—thirteen hundred and fifty souls.

## ST. JEROME'S PARISH.

HOLYOKE.

OLYOKE lies stretched out at full length along the Connecticut River, with its shoulders snugly up against Mt. Tom. It has in the turning of its mighty hands twice the water-power of any other city in the world, whereby may be set whirling the wheels of a hundred industries. Half in joke, half in earnest, they call it the "Irish City." Mayhap there is a fitness in this. The first settlers before it formed "the third parish of West Springfield" were of Irish origin, and the place was first known to the world as "Ireland Depot." The west side of the city to this day is "Ireland Parish." The descendants of John Riley, who lived at Springfield between 1636 and 1664, gave the name of "Riley Brook" to the rivulet that tumbles along musically below the Sisters' Towers at Brightside. Before 1847 the waters of the great Connecticut fell sixty feet, and then rolled uselessly to the sea. But in that year some gentlemen, recognizing the great possibilities in the utilization of this power, obtained from the Legislature an act of incorporation for the benefit of the Hadley Falls Com-These men were Thomas H. Perkins, George W. Lyman and Edmund

Dwight. Their capital stock was four millions of dollars. They bought the entire property and franchise of the "Proprietors of the Locks and Canals on Connecticut River."

In connection with the building of this dam, the canals that followed, and the railroad that was in course of construction from Springfield to Northampton in 1834, the Irish first came in large bodies to Holyoke. Where and by whom the first Mass was said is now uncertain. The father of Colonel E. Clark, of Springfield, has said that the first Mass was offered in the old Hampden Paper Mill below the South Hadley Falls bridge, close to the "old Ferry place," but by whom he does not recall. Another authority would place the first Mass as said under a tree just to the west of the Catholic Institute. This Mass is reported as said by a Father Bartholomew Connor, from Ireland. has been held that Rev. John D. Brady, of Chicopee, came to offer sacrifice for the people; if so, it must have been before October 18, 1847, for on that date he died in Boston. Rev. James Strain, his successor at Chicopee, then came at intervals during the next two months. He said Mass in Exchange Hall, on High street, as also did his successor, Rev. William A. Blenkinsop. The people were not attended oftener than once every five weeks until 1856, when Rev. Jeremiah O'Callaghan settled here as the first resident pastor. He was old and worn from the severe labors of a quarter of a century on the missions, and from the intellectual harassments of the life of controversy which from his young manhood he had lived; yet he brought knowledge, zeal and capacity for work, and shortly had the people in something like parish form.

He commenced to plan St. Jerome's church, and engaged for this purpose the famous architect Keely. Meanwhile he said Mass, as did his predecessors, in Exchange Hall. One Sunday Jonas S. Davis, agent of the Lyman mills, who was friendly to the priest and people, hearing that Father O'Callaghan would ask for help, attended this Mass. There was no tabernacle, and hence no way to keep the Blessed Sacrament during the week. The priest therefore at the gospel always counted those who desired communion. This day Father O'Callaghan, in Irish, bade the people rise for this purpose, and Mr. Davis, thinking that he was asking for help, to the extraordinary surprise of the people, addressed them himself, telling them of the good the church would do in their midst and counseling generous co-operation; he finished by calling to him a little girl to whom he gave a hundred dollars with the command, "Go hand that to the priest." The beautiful church was completed in 1860, and dedicated by Bishop Fitzpatrick. The famous Jesuit, Father John Bapst, who six years before had been tarred and feathered by an Ellsworth mob, preached the sermon. The church was built by Captain Mack, of Chicopee, who sub-let the stone-work to John Delaney, the brickwork to Messrs. Bosworth & Blodgett, and the carpentering to Patrick Dunn.

Father O'Callaghan died in 1861, and a grateful people have reared a granite shaft to his memory. They tenderly put him at rest under the eastern walls of the church he had built, and there every sunrise lights his grave at the time it gilds the crosses.



ST. JEROME'S CHURCH, Holyoke, Mass.



Father James F. Sullivan was, after Father O'Callaghan, the pastor for four years. He secured the present cemetery. Then came Rev. P. J. Harkins in 1866. Father Harkins has seen, in the thirty years of his life here, the town grown from 5,000 to more than 50,000. Where there were then 900 Catholic people, one church and one priest, now there are five churches, six congregations, with seventeen priests attending them; and the number of Catholics is fully 25,000 souls.

The religious advance has kept equal step with the material. The year after his coming Father Harkins asked the people to build the convent for the Sisters of Notre Dame. This they did at a cost of \$18,000. It was completed in 1868, and four Sisters of Notre Dame came to the shelter of its walls. That same year he paid the town another \$3,000 for the wooden school-house, then standing opposite his home on Elm street, and at the cost of an additional thousand, had it moved to the church-grounds and fitted for a girls' school. It then stood on the site of the present parish house of the Sisters of Providence. While busy with convent and school at home, he had hand and heart at work for the people of South Hadley Falls. In 1867 he purchased for \$4,000 land and house for parish purposes. In the next year he began the building of a frame church, which Bishop Williams dedicated in 1869. This church cost \$15,000. When Father Harkins relinquished the place to its first pastor, in 1878, the whole debt had been cleared with the exception of \$2,000. Two years more and he is busy with the erection of the Catholic Institute, which will serve as chapel for parish society work and as a school for boys. It was completed in 1872 at an expenditure of \$40,000, and the first parochial school for boys in our diocese opens therein that same year under the care of a body of lay teachers. Miss Grace Harkins, the pastor's sister, who has had experience as a teacher in the Boston public schools, is principal in charge, while the Misses Kate Harkins, Mary A. Duckford, Hannah E. McCoy, Catherine Holmes and Margaret Pollitt, the last four graduates of the parish schools, are her assistants.

Four years later the Sisters of Providence came to Holyoke to the charge of the boys' school and for the works of charity in the parish. For a while they had an orphanage and hospital under his care, at South Hadley Falls, whence they returned in 1878, after the purchase of the parson's property on Dwight street, which was then made into a home for the Sisters, and a hospital for the sick. The change was effected in 1879. He began, in 1876, the erection of the Church of the Sacred Heart, whose corner-stone was laid by Bishop O'Reilly on July 4th of that year. Rev. John Swift, now Vicargeneral of the diocese of Albany, preached the sermon. The basement was dedicated by the same prelate in the summer of 1877. Rev. Peter McKenna, of Marlborough, preached on this occasion.

The splendid school for girls facing the park he began to build in 1882. Rev. Father Brady, S. J., president of Holy Cross College, preached at the laying of the corner-stone, and when the school was completed, early in 1883, Father James McDermott, of Springfield, preached at the dedication. The children were at work in the new school in February, 1883. A little more

than a year of respite and we find him again in the midst of work, this time rebuilding on nobler lines the parish church. This was done, and the church re-dedicated in 1886, at which ceremony Rev. Jeremiah O'Connor, S. J., of Boston College, preached the sermon. The rebuilding of the church cost \$50,000.

Four years afterwards, in the September of 1890, the church, free of debt, is consecrated with magnificent ceremony and great rejoicing on the feast of its patron, St. Jerome. Bishop O'Reilly is the consecrating prelate. Rev. Denis O'Callaghan, of South Boston, preached in the morning, and Rev. John J. McCoy, of Westboro, in the evening.

In 1890, Father Harkins built across the road from the Institute the convent home of the Sisters of Providence, who are directly engaged in parish work at St. Jerome's. It cost \$20,000. Last year, on the occasion of the jubilee of the Sisters of Providence, he presented to Bishop Beaven, for the hospital Sisters, the "Harkins Home," a beautiful and spacious building devoted to the care of aged women. This home, erected on the hospital grounds, is the pastor's personal gift. It cost him more than \$20,000.

This year (1899) finds him just as busy as of old erecting a chapel at the west side of the church. It is intended for the use of parish religious societies, and its first cost will cover \$20,000.

In addition to the cost of the buildings enumerated, Father Harkins estimates the land upon which they stand in value near to \$50,000.

Besides the Harkins Home, the rector has given as personal charities a part of the land where stands the hospital (in value \$5,000), and the Stersburg farm at Ingleside, for which he paid \$2,000 more. Beyond anybody else, he has had to do with the orphanage for girls at Ingleside, and, in great measure, with the new Providence hospital on Dwight street.

When the first parish school—the second in the diocese—opened in 1868, three hundred and fifty girls came to the four teaching Sisters. Now six hundred girls follow the course through the grammar and high-school grades under the tutelage of seventeen Sisters of Notre Dame. Four hundred boys, taught by twelve Sisters of Providence, are engaged in the grammar grades.

There have been 14,406 baptisms; 3,604 marriages, and 23 conversions from Protestantism since the founding of the parish.

The curates have been: Rev. James Tracy, October, 1863, to June, 1864; Rev. T. Hannigan, June, 1864, to January, 1866; Rev. F. J. Lynch, March, 1866, to December, 1869; Rev. Charles McManus, December, 1869, to July, 1871; Rev. Francis Brennan, August, 1871, to October, 1871; Rev. Thomas Smyth, January, 1872, to July, 1872; Rev. P. B. Phelan, June, 1872, to May, 1873; Rev. C. J. Cronin, January, 1873, to January, 1876; Rev. John E. Garrity, September, 1875, to October, 1876; Rev. David Moyes, January, 1876, to August, 1876; Rev. J. A. O'Reilly, October, 1876, to September, 1879; Rev. R. F. Walsh, December, 1876, to May, 1877; Rev. L. Derwin, June, 1877, to August, 1878; Rev. L. E. Stebbins, June, 1878, to August, 1880; Rev. James McKeon, September, 1879, to June, 1881; Rev. W. T. Jennings, May, 1881, to November, 1881; Rev. John R. Murphy, June, 1881, to June, 1887;



REV. D F. McGRATH.



REV. P. B. PHELAN, P.R.



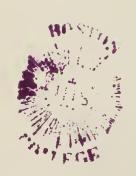
REV. P. J. HARKINS, P.R.



REV. CHARLES CREVIER.



REV. C. E. BREUNEAULT.



Rev. M. J. Harty, January, 1882, to October, 1882; Rev. W. J. Powers, January, 1883, to December, 1883; Rev. John Crowe, January, 1884, to January, 1885; Rev. George Fitzgerald, January, 1885, to August, 1889; Rev. W. Hart, January, 1887, to June, 1889; Rev. John Gavin, March, 1889, to August, 1889; Rev. Patrick Hafey, August, 1889, to September, 1893; Rev. A. A. Dwyer, August, 1889, to November, 1892; Rev. J. J. Donnelly, November, 1892, to April 1896; Rev. Richard Healey, October, 1893, to December; Rev. Daniel Sheehan, December, 1893, to March, 1894. Rev. O. M. Magee, March, 1894; Rev. A. O. Mally, January, 1895, and Rev. John Ivers, April, 1896, are still in service.

Here is the marvelous story of a parish that has known just more than two score years of life. It has made St. Jerome's the completest parish in the Springfield diocese, and its rector the most eminent priest, both in years of service and in fruitfulness of achievement, west of the Connecticut. Bishop O'Reilly early made Father Harkins a permanent rector, and his brother priests, in 1893, showed unmistakably the measure of their respect and his worth by giving him the unanimous vote of the diocese as first choice of three names within their privilege for the bishop's council. He is now sixty-five years old, and has been thirty-four of them a priest. Holyoke is his first pastorate, and all the works enumerated above, with the sole exception of the church, have come into existence under his care; even the church has been enlarged and beautified beyond any conception of its original designers. His credit lies not alone in these institutions, but in the fact that they are, through the hearty support of its people, practically out of debt. He has been a man of deeds, not dreams. He is hot-headed and hot-hearted, with all the impulsiveness, boldness, and dash, yet, in cool hours, all the canny good sense of the hardy men of his native Donegal. That he never makes mistakes, his dearest friends will not claim. He has made hundreds. Every positive nature does so, and the more frequently when the heart is honest and knows no fear. No man, or measure, or body of men, are assured of immunity from his tongue or swinging lash if there appears to him a good reason for attack. He is a power in Holyoke's public life, and is feared and respected accordingly. Yet even those who have smarted while he struck will admit his sincerity; and every one knows that, if quick with the whip-hand, he is equally quick to repair a wrong, and will do it as publicly as he offends. As the years come upon him he mellows and sweetens and grows into the honest affections of his people. They better see each day his worth and the blessings which his positive character has wrought for them. With the people he is still the first, as he is the oldest, of their clergymen. Holyoke has had, and has to day, priests eminent in scholarship and in capacity for affairs, and of high respect in and out of their own congregations; but in the public estimation of his own city, Father Harkins is like Saul among his brethren, "head and shoulders above the rest."

The people of St. Jerome's parish are of Irish lineage, and from the beginning have enjoyed excellent reputation among their neighbors. This is particularly true of the old stock, the families who came before 1855 or there-

abouts. Mr. John B. Wood, the venerable president of the Chicopee Savings Bank (1899), was a boy at work in the grocery store of Mr. Conklin in "Ireland Parish" when the first body of Irishmen came for labor on the canals. They were under the control of a contractor named Mooney, to whom Messrs. Boody & Ross had sublet the work. One hundred came the first day. Holyoke then had but two stores, Mr. Conklin's and that of Chester Craft, at "Craft's Tavern," Northampton street, which also was the post-office and depot for the stage running between Springfield and Northampton.

The Irish had to go to those stores for food the day of their arrival. That day and thenceforward, even through the dread time of the "plague," when the poor stricken Irish died by scores daily, Mr. Wood brought them food. "They were peaceful and kindly," says Mr. Wood, "and absolutely honest. When a man grown I personally dealt with them in business at Holyoke and in Chicopee, thirteen years in the sale of groceries and nine in general dry goods, and I may safely say that twenty-five dollars would cover every penny ever lost in my dealings with them. Their tenderness to one another in the 'plague,' and their utter fearlessness in succoring neighbors in the face of death, was marvelous. One morning when I came with food to the shanties I saw eighteen coffins arranged side by side. The disinfectants made the whole place white as after a fall of snow, and I found neighbors caring for neighbors tenderly. Those of us who knew the Irish then have loved them since."

The descendants of these very people have had much to do with the growth and prosperity of Holyoke, and every office within its gift has been theirs repeatedly. Unfortunately, within the last few years some things have occurred in political life to their discredit; but the great general heart of the people has always been right. No honest man thinks of blaming a whole honorable body for the misdeeds of two or three who by demagoguery had lifted themselves into places beyond their deserts.

Many of the Irish Catholics are wealthy. They are the builders and contractors of the city. Their sons and daughters teach in the schools. In February, 1898, Governor Walcott appointed to the Associate Justiceship William Slattery, a member of St. Jerome's parish, the first Roman Catholic of Hampden county to become a judge.

## PARISH OF THE PRECIOUS BLOOD,

HOLYOKE.

HE parish of the Precious Blood in Holyoke is the oldest congregation of French-Canadian people in the diocese. It was formed in 1869 by Rev. A. B. Dufresne, who built that year on Park street a frame church which was dedicated the following New Year's. The first knowledge we have of French-Canadians in this neighborhood is of a few families who came to work at Mittineague some time between 1852 and 1854. The family of Joseph Prew was amongst them. He worked in the picker-room of the mills in Mittineague, and would walk Sundays with his family to Springfield or to Chicopee whenever he heard that Mass was to be said in either place. The eldest son tells of the family kneeling before the door of a church in Chicopee



PRECIOUS BLOOD CHURCH, Holyoke, Mass.



"having a cross on it," which naturally they supposed was a Catholic church, and there devoutly saying their beads; a man coming from within recognized their mistake and kindly led them to St. Matthew's church on the hill under the care of Father Brady. After a short stay in Mittineague the Prews returned to Canada, but came again in 1858,—this time to Holyoke. There were two Canadian families in Holyoke before them, the Terriens and the Benoits.

Nearly two years after Mr. Prew's coming he was sent to Canada by the agent of the Lyman Mills to engage the services of half a hundred young people. A four-horse wagon was made by a wheelwright named Shelly, and in this Mr. Prew, Sr., drove to Canada. He returned in 1860 with forty-five young people, less than half a dozen of whom were men and boys. They reached Holyoke in two large wagons, one drawn by six horses and the other by four. A one-horse wagon followed with their baggage. Most of their food for the journey they brought with them. They slept in the school-houses on the way. In this group came one who, afterwards ordained a priest, became a noted missionary to the Indians of the West, Father John St. Onge, brother of Rev. E. A. St. Onge, of Chicopee Falls.

This was the first considerable influx of Canadians. They came at intervals thenceforward in parties large or small as the growing industries of the place promised labor, until they had become thirty years ago sufficiently numerous to require a priest for their special care. They were then more numerous at Mittineague than at Holyoke, however, and when Father Dufresne agreed with the bishop to assume their care, it was understood that Mittineague would be his home and the centre of his labors; but the priest, with keen eye, soon saw that the drift of his people was Holyoke-wards, and following his prevision placed his tabernacle here.

Time has proved the excellence of his judgment. A special correspondent in the *Springfield Republican* of July 30, 1899, says there are over thirteen thousand people of Canadian birth or blood in Holyoke,—about one-quarter of the whole population.

Five years after the building of Father Dufresne's frame church, during the May services, some lace was blown against a lighted candle; instantly the whole place was enveloped in flames. There was a stampede of the congregation. They rushed to the doorways, choking egress; some were crushed in the frenzy, while others were burnt to death from the rapidly-spreading fire. Seventy-two people of the congregation lost their lives in this holocaust. Hundreds of other lives were saved by the coolness and bravery of young Irish Catholic men, members of the Shamrock Baseball Nine, who were playing close to the church when the calamity occurred. Chief of these was John J. Lynch, who with his own hand and at the repeated imminent risk of his life saved more than a score. The whole country hailed him as a hero for this deed, and his city has since kept him at the head of its Fire Department, where he has proved an efficient and trusty chief.

The poor people with this memory sobering them set themselves to the building of a new temple to God. It was dedicated June 3, 1878. On the

14th of May, nine years after, Father Dufresne died. He sleeps before the door of the church in the very spot where the first chapel had been built, and a grateful people have reared above his head an enduring monument.

Father Dufresne was a man of extraordinary zeal, and though slight of figure, appeared to have thews and sinews like wire of steel. He worked day and night even with his own hands; would carry on his shoulders great loads of timber or other material; he superintended the minutest detail of his church, and seemed never to sleep nor have time for sleeping.

He was succeeded by Rev. H. O. Landry, who died in the early fall of 1890, and in whose stead came September 15, 1890, Rev. Charles Crevier, the present pastor.

The church of the Precious Blood, in brick and stone, is of modified Gothic architecture. It will seat 1,100, and cost \$78,000.

On September 18, 1894, Father Crevier opened to the children of his parish a splendid brick school-house of sixteen rooms, which he had built at a cost of \$28,000. Twelve hundred pupils study there daily in the grammar grades, under the direction of twenty-two Sisters of St. Ann. He has built since his coming a parochial residence, which is acknowledged one of the finest presbyteries in all New England, and which cost at completion \$30,000.

The convent for the Sisters, built by Father Landry, was valued at \$12,000. When Father Dufresne began the formation of the parish there were five hundred souls. Now in the church of the Precious Blood there are 6,000. There have been from January, 1887, to December, 1898, 849 marriages, and from January, 1879, to December, 1898, 6,429 baptisms. The records for the earlier years are lost. The parish which is in excellent condition has church, school, presbytery, convent, and a cemetery of eight acres.

The people are of the working class, though several are builders, contractors and merchants; a few have large means.

Father Crevier enjoys the distinction of being the earliest missionary Canadian priest of the Berkshires. His life has been busy and useful. He was born in Montreal May 19, 1839, made his classical studies at St. Mary's, the college of the Jesuits, in Montreal. He was ordained in the same city, July 21, 1867. Chateaugau then knew his labors for two years. He was chaplain to the Brothers of Charity two years more, after which he came to the diocese of Springfield, November 23, 1870. In this diocese he served as curate for seven months, and was then made pastor of North Adams, June 4, 1871. He came to Indian Orchard July 24, 1886, and thence to Holyoke September 15, 1890.

#### SACRED HEART PARISH,

#### HOLYOKE.

Palls, and in 1876 again planned for a church in the south side of Holyoke. He bought a square just between Maple, Franklin, Chestnut and Sargeant streets, exactly the size of the pretty Hampden park, which lies before his own doorway. That was the year of the building of the West-

field and Holyoke Railroad, and Contractor John McCoy then had an army of men and horses at work thereon. A great body of men volunteered their services for one afternoon's work in digging for the foundations. Mr. McCoy came with a score of horses, and the hearty workmen made the sand so fly all the afternoon, that at nightfall a broad space was nearly ready for the foundation walls. The corner-stone was laid July 4, 1876 the side walls were up, the building roofed and the basement ready for services in December, that same year. On Christmas day the first Mass was celebrated. The basement was dedicated in the summer of 1877.

In May of 1878 the parish was set off from St. Jerome's, and Father Harkins passed the pastoral care into the hands of Rev. James F. Sheehan, who was then curate at St. Joseph's, Pittsfield. Father Sheehan was given charge of all the English-speaking Catholics south of the centre line of Dwight street, even to the West Springfield line. They numbered two thousand souls. The new pastor at once began the building of the presbytery. Father Sheehan was a man in broken health when he came, and scarcely was he in the new home when he died in April, 1880. In the following month Rev. P. B. Phelan, then pastor of West Springfield, was named his successor.

Father Phelan was obliged to lift to his shoulders \$40,000 debt when he came. The whole parish income was but \$2700 annually, but so well did he manage and so energetically did he labor that in the spring of 1881 he could see his way towards the completion of the church. For two years he labored continuously, and in June, 1883, had it finished and furnished with marble altars, an organ, stained glass windows and artistic paintings. It was dedicated by Bishop O'Reilly the third day of that month. Rev. Charles E. Burke preached at the morning service and Rev. Thomas J. Conaty in the evening.

Five years later he began the building of the Sacred Heart school-house, which was to consist of seven rooms. At the same time he erected the convent fronting on Maple street. The school and convent were ready for the sisters and pupils against the opening of the fall school term that year. In 1890 the pastor felt obliged to double the capacity of his schools. The building now has fourteen school rooms and a large hall for general parish purposes, wherein a thousand people may be comfortably seated. When the school opened, two hundred and fifty children came; the rolls of 1898 show the names of four hundred and seventy-five pupils. The course has nine grades, the customary grammar grades. There are twelve Sisters of St. Joseph employed in this work.

The year 1897 was Father Phelan's jubilee year. He was then twenty-five years a priest. That year he built the spire above the church. Meneely, of Troy, N. Y., cast at his order a chime of ten great bells, weighing in the aggregate 13,304 pounds. Bishop Beaven blessed the bells the afternoon of Sunday, May 23; the next day they were swung in the bell tower, and when the morning of Tuesday, the anniversary, broke over the city, the dewy air was shaken with the glad clangor of their mighty iron tongues suddenly given voice in jubilee. The day the bells were blessed Bishop Beaven made

Father Phelan a permanent rector. Holyoke alone of the cities in our diocese has two permanent rectorships—St. Jerome and the Sacred Heart. When we recall the great debt facing Father Phelan at his coming, less than twenty years ago, and then look over the beautiful property, buildings and lawns, and mark the taste that rules everywhere; when, too, we are told that this parish within a year has been canonically made a permanent one, thus supposing a condition night to completeness and self-support, then is implied to Father Phelan's credit all the commendation that a laborious pastor can ever hope to earn.

The rector, Rev. P. B. Phelan, was born in St. John's, Newfoundland, January 1, 1846. He was educated in the schools of Worcester and at Holy Cross College, whence he was graduated in 1869. He studied theology at Troy, N. Y., and was there ordained to the priesthood May 5, 1872. He was first appointed assistant to Father Harkins at Holyoke, then at the cathedral in Springfield, where he served till 1877, when he became the first resident pastor of West Springfield. He came thence to Holyoke.

Rev. M. E. Purcell, now pastor of Greenfield, was the first curate appointed to this parish; he served until October, 1880. Rev. P. H. Gallen was appointed October 1, 1881, and remained till May 1, 1883; Rev. W. J. Dower from May that year to April, 1886; Rev. John F. Leonard thenceforward till December, 1893, when Rev. P. J. Griffin came and is still at labor.

The parish has increased since its formation to a count of four thousand four hundred souls. The people generally are Irish or of Irish origin. Up to January 1, 1898, there were three thousand one hundred and sixty-seven baptisms, eight hundred and forty-two marriages and thirty-five conversions from Protestantism. The parish controls the pastor's residence, convent, the school building, all in brick and stone, and a cemetery of fourteen acres purchased in 1882, and consecrated that same year by Bishop O'Reilly as Calvary Cemetery.

## HOLY ROSARY PARISH,

#### HOLYOKE.

EN years after the founding of the parish of the Sacred Heart, the number of the English-speaking Catholics had so rapidly increased that Bishop O'Reilly felt himself called to erect another parish in Holyoke. This he did in the eastern end of the city called the "Flats," and placed Rev. Michael J. Howard, then a curate of the Sacred Heart church, in Springfield, the pastor in charge, March 26, 1886. Father Howard had already been a curate in the Church of the Precious Blood, and was well and favorably known in the city. A few days after his coming the old Second Baptist church, on Main street, was engaged, and therein the first Mass in the new parish was said by him on Passion Sunday, April 11, 1886. Early in the summer of the next year the Ely lot, a square bounded by Mosher, West, Ely and Center streets, was bought and the work on the new church begun. The corner-stone was laid on the 22d day of the following October. Very Rev. Patrick Healy, V. G., of Chicopee, officiated, while Rev. James McDermott preached the sermon.

The superstructure was built, and the basement, ready for service, was dedicated by Bishop O'Reilly August 26, 1888. Rev. John J. McCoy, of Westboro, preached the sermon. Less than a month from the dedication Father Howard died. Indeed he was dying the day of the dedication, when the preacher read from the pulpit the dying pastor's words of farewell to his people. Father Howard was a loss to his parish and the diocese. He was a man of unusual mental parts, and of strong and amiable character. He sleeps now in the doorway of the church himself had built, and a fond people passing every hour of the day breathe aves for the peace of his soul.

In October following Rev. Dr. Thomas D. Beaven, of Spencer, was called by Bishop O'Reilly to the Holy Rosary. He remained the pastor till October, 1892, when Leo XIII. made him Bishop of Springfield. In his pastorate he had built a beautiful parochial residence and nearly completed the church.

When Dr. Beaven built the presbytery he held \$13,000 in a personal note against the parish.

In July of the present year Father McGrath received from the Bishop this note cancelled, bearing date of cancellation, the day of his consecration, October 18th, 1892.

The church was frescoed when Father McGrath came, in October of the same year, and the wood finish of the interior just begun. Father McGrath carried out Dr. Beaven's ideas, and with characteristic energy so pushed the work that all was ready for dedication December 10, 1893, when the people had the rare happiness of seeing their old pastor, now a Bishop, dedicate the temple which he himself had helped to raise. Rev. Daniel Feehan preached the sermon.

When the parish was given to Father Howard there were 1700 souls within its lines. The census of May, 1898 makes the amount 3489. From the parish formation to January, 1898, there have been 1199 baptisms and 254 marriages. No special record has been kept of conversions. The parish property comprises a splendid church, in brick with granite trimmings, whose interior is noted throughout the diocese for its exquisite beauty and richness; a presbytery in brick and brown stone of commodious proportions, artistic and substantial, a seven-tenement block (Barnes' Block) and a cottage house.

The curates have been: Rev. Father Dower, from June, 1886, to December, 1891; Rev. J. J. Howard, from January, 1892, to October, 1893; Rev. John F. Conlin, from October, 1893, and is still on duty; Rev. William Ryan, from October, 1893, to his removal to Pittsfield, October 22, 1897.

Father McGrath is a man of exceptional capacity in business affairs, and in the management of parish finances. It is everywhere acknowledged that he has taste in an uncommon degree, and whatever he has put his hands to in church building has been so well done as to win for him the admiration of the judicious.

## OUR LADY OF PERPETUAL HELP PARISH,

HOLYOKE.

N the spring of 1890 the Canadian Catholics had outgrown the accommodations furnished by the parish of the "Precious Blood," and Bishop O'Reilly set apart in the north end of the city a new parish, "Our Lady of Perpetual Help." Rev. C. E. Brunault was appointed the first resident pastor, with Rev. W. Alexander as assistant. The first Mass was said in "Temperance Hall," on Maple street, May 25, 1890, by Father Alexander, and High Mass was celebrated the same day by the pastor, Rev. C. E. Brunault. The parish was large from the beginning, 4,000 souls were counted within its lines; to-day there is beyond 4,500, and all the people are of Canadian birth or origin. From May, 1890, to May, 1898, there have been 1.587 baptisms, 366 marriages and 3 conversions from Protestantism.

A magnificent building, which serves as church and school and convent, on the corner of Maple and Prospect streets, was completed in 1891, according to the plans drawn by architect F. S. Newman, of Springfield. Joseph Hebert, of Northampton, was the builder in charge. The ground measure of the building is 70 by 117 feet, and the height, from the sidewalk to the apex of tower, 110 feet. The structure is built of brown stone to the base of the first-story windows, and above that of brick, with brown stone and terra cotta trimmings. The architectural lines of the building closely follow the classic models of Greece.

Father Brunault, as before him did Father McDermott, of Springfield, actually built the school before the church, firmly believing that there was as great a necessity for good schools as for the church itself; his people have always been of one heart with him in this matter, and have helped him generously in his undertaking. Since the opening of the school in September, 1891, there has been an average attendance of seven hundred children, who are divided into nine grades. The Sisters of the Presentation of Mary, whose Mother-house is in France, but whose Provincial-house is at St. Hyacinthe, P. Q., are in charge. Their course of studies, leading the children through all the grammar grades, is acknowledged as first-class.

The first floor of the building serves the people as a chapel. There are three altars herein, given by prominent members of the parish, an excellent pipe organ, built by Cassand Freres, and donated by other members; while the Stations of the Cross, the several statues and stained glass windows which beautify the whole place are likewise the free-gift offerings of individuals in the congregation.

The second and third floors are divided into school-rooms and living-rooms for the Sisters, and a large auditorium fitted up with stage and accessories for school exhibitions and parish entertainments. Besides this building the parish owns, on the corner of Maple and Fountain streets, the old "McCoy homestead," which, in 1896, Father Brunault remodeled and made into a commodious and pleasant presbytery; and between the presbytery and

chapel he controls four tenement houses, comprising twenty-two tenements, while in South Hadley Falls there are fourteen acres of land set apart for a cemetery.

The curates have been Rev. W. L. Alexander, from the first day of the parish life to the present (1899); Rev. N. St. Cyr, from May, 1892, to November the same year; Rev. L. Geoffrey, who came in November, 1897, and is still doing duty.

The people of this parish stand well in the business and social life of the city, and wield, with their confreres of the "Precious Blood," a very considerable political influence; this is continually growing, as the people advance in education and allow themselves to be led by their priests to seek citizenship with its attendant benefits and responsibilities. Some of the highest offices in the gift of the city are filled by Canadian Catholics, and to the honor of this whole people, let it be said that such offices have won for their name honest commendation. They appear to know how to unite for political, racial and religious purposes; and, providing that in the coming years they are wisely led, in keeping with respect for right authority, a great future awaits them in Holyoke.

Rev. C. E. Brunault was born in the parish of St. David, P. Q., in 1860. He made his classical studies at Nicolet College, and was ordained to the priesthood at St. Hyacinthe in 1883. He was assistant to Father Dufresne in Holyoke in 1884, and after fourteen months' service here was made the pastor of the French people of Gardner. At the end of a three years' pastorate there he was recalled to Holyoke to build the parish of Our Lady of Perpetual Help.

Father Brunault is recognized as one of the most capable of the Canadian pastors. He is energetic and eloquent. No priest in Holyoke has ever done more in the same length of time for the refinement and general elevation of his people than he. He is an especially gifted musician, has formed and directs with marked skill the several parish literary and musical organizations, in which work he is ably assisted by Father Geoffroy, himself a trained musician. It was the artist in Father Brunault that determined the choice of site for his church; and from his towers to day one's eyes may sweep twenty miles of river, and farms and mountains, whose faces change every hour he looks, as the constantly shifting clouds throw out their newer lights or their deeper shadows while sailing to the far horizon.

So much has been done, and in so brief a space, that naturally the parish carries a considerable debt, but such is the spirit of union and co-operation, that the pastor does not hesitate to say "all is in a healthy and safe condition."

### CHURCH OF THE POLES—MATER DOLOROSA,

HOLYOKE.

N September 26, 1896, Bishop Beaven made the Rev. Anthony M. Sikorski the first resident pastor of the Polish people of Holyoke. Father Chalupka, of Chicopee, had cared for them from his coming into the diocese until that date. The trouble between some of the Poles of Chicopee and their pastor, which in 1896 culminated in the unhappy

"independent church," had its exemplar, if not its actual beginning, here. A certain "Reverend" Dynia, who, after disgracing his sacred calling in his native Poland, had been unfrocked there, came in his subsequent wanderings here. Finding here some dissatisfied spirits he urged them to rebellion, put himself at their head, and bade defiance to the bishop. In a little while, however, the serpent in him showed its fangs. He was apprehended by the police for drunkenness and worse, and driven from the city. But he had already done great harm. He had set the people at variance. Some of their leaders were violent in his support, and against right authority, while others were no less fiery in his condemnation. Divided in sympathy, and distracted by the general clamor, the bulk of the simple people ceased attending any service of religion, and so were drifting into dangerons ways when Father Sikorski was sent to them. He says that there were but nine people still faithful when he came. Now three hundred and twenty, from a shifting population of five hundred, are regular attendants at Mass and the sacraments.

As yet they have no church property. The priest rents the house numbered 79 on Bowers street as a presbytery, and all public services are held in the basement of the church of the Rosary.

The laws obtaining in Poland require that all documents relative to baptisms, marriages, etc., without which a returning Pole has no standing in his old home, must be stamped with the parish seal. To comply with this need, and because he hopes so to call the church which he prays God to enable him some day to build, Father Sikorski has given his congregation the name of the "Sorrowing Mother"—Mater Dolorosa.

From his coming there have been 164 baptisms and 62 marriages. The people are poor, and work in the mills—the Lyman mills above all others. Their representation in business life is limited to two grocers and two butchers.

Anthony Marcellus Sikorski, the pastor, was born in the city of Opole, Province of Lublin in Russian Poland, October 27, 1837. He studied at Warsaw, and was ordained at Plock by Bishop Alexander Gintoptt, August I, 1875.

## ST. MICHAEL'S CHURCH,

#### LONGMEADOW.

HE first mass recorded in the parish of Longmeadow was said by Rev. Patrick Healy, then acting pastor of Springfield, in October, 1870. It was said in the present church of St. Mary, which was originally a shop for the manufacture of spectacles. Mass was said therein once a month until 1883, when Father Pelletier was made pastor of Mittineague, and given East and West Longmeadow as missions. In 1885 Father Pelletier was made pastor of the church of the Assumption in Chicopee, and the Meadows knew the service of the Rev. Father Campeau till 1888. Father Biron then had charge for a year and a half, and was succeeded by Father Bonneville, pastor for three years, who in turn was followed by Rev. Humphrey J. Wren. He served from July, 1893, to January, 1894. Rev. Anthony Dwyer, the first resident pastor, was appointed in January, 1894, and yet serves the people.

The church in East Longmeadow was built in 1887, and seats 300 people. The whole parish numbers something more than 400 souls. There are thirty Irish and two French families in Longmeadow proper, but in East Longmeadow the French people are largely in excess.

Since 1894 to December, 1898, there have been 130 baptisms and 18 marriages, and this year two conversions from Protestantism. The parish has two churches, a barn, a horse shed near each church, a parish house and two acres of land. The house and land were purchased by Father Dwyer in 1895; the house, which was originally the Congregational parsonage, was fitted up into a cozy home for the pastor.

The people are honest and hard-working, and get their livelihood in the quarries, the mill and on the farms. They have small influence, politically or socially.

Father Dwyer was born in Worcester, Mass., March 3, 1863, was educated at Holy Cross, Worcester, and at Nicolet College, in Canada. He studied theology at the Seminary of Three Rivers, Canada, and was ordained in Springfield, by Bishop O'Reilly, September 22, 1886. He was the rector of the Church of Northboro and Shrewsbury, before being made the pastor of Longmeadow, and before this served as curate in Grafton, Uxbridge, Ware, Holyoke and South Hadley Falls.

There were Catholics in Longmeadow before the people who now make up the parish. Eunice Williams, who had been taken by the Indians at the sack of Deerfield, had grown to womanhood among them and had married an Iroquois chieftain.\(^1\) With her husband, her two children and some friends she visited her brother, Rev. Eleazar Williams, the first pastor of Longmeadow,\(^2\) in September, 1740, and several times thereafter, even as late as 1761, but never could be induced, though a grant of land was promised her by the General Court, to remain. She was a devout Catholic, and "refused on the ground that it would endanger her soul." Her grandson, Thomas Williams, in 1800 brought his two sons, John and Eleazer, to be educated in Longmeadow. After a while John, who was very much an Indian, returned to his father's lodge at Caughnawaga; but Eleazer remaining, lost his faith. He afterwards became an Episcopal minister, and was sent as missionary to the Oneidas at Green Bay, Wisconsin. This man was afterwards the subject of an extraordinary romance wherein credulous people hailed him as Louis XVII., the Dauphin of France.

#### ST. PATRICK'S CHURCH,

Monson.

EV. J. J. DOHERTY, then pastor of Springfield, said the first Mass in Monson, on Sunday, September 8, 1850. It was said in a "store-house" of the woolen mills in South Monson. This building was afterwards swept away by a flood. There were few Catholic families then resident of the town; but a large body of Catholic men were employed

<sup>&</sup>lt;sup>1</sup>J. G. Holland, Hist. Western Mass., V. 1, p. 155.

<sup>&</sup>lt;sup>2</sup> "Two Centuries and a Half in Longmeadow," New Eng. Mag., July, 1888, pp. 586, 587 and 594.

in the building of the New London and Northern Railroad, and they made up the major part of the first congregation. During the twelve years following Mass was celebrated twice or thrice each year, or oftener, as Father Blenkinsop, who had charge of the many missions of the neighborhood, found it possible. From 1862 Rev. Patrick Healy, then of Ware, came to this village once a month. When Thorndike was made a parish, Monson was attached as a mission, and Mass was celebrated here once in a fortnight. On Christmas Eve, 1862, Father Healy bought land for a new church. He began the building in June, 1863. The first Mass was said within its walls on Palm Sunday, 1864. It was dedicated in August of the same year. The church is of Monson granite and cost \$13,500. Monson, having as missions Hampden and Wales, was made a parish September 2, 1878, with Rev. Jeremiah McCarthy as the first resident pastor.

During the three years of Father McCarthy's incumbency, from September, 1878, to 1881, he did marvelous work. He purchased for the parish a presbytery and cemetery, terraced the grounds about the church and put in place the forty-two stone steps that lead from Main street to the church door. The church itself he frescoed, beautified with stained glass windows, put in the tower a clock and bell, and added to the dignity of worship by the introduction of a beautiful pipe organ. That same year he built the pretty frame church in Hampden, at a cost less than \$2,000. When he left the parish three years later there was a debt of but \$400 remaining. His successors in the pastorate have been Rev. James H. Kelly, from September, 1881, to August, 1885; Rev. John F. Lee, from August, 1885, to November, 1894, and the present pastor, Rev. Thomas O'Keefe.

Father Lee, in 1888, sold the priest's house and land purchased by Father McCarthy and built the present splendid presbytery. The curates of this parish have been Revs. William J. Long, from September, 1884, to September, 1885; William C. McCaughan, from January, 1886, to August, 1889; H. J. Wren, from August, 1889, to July, 1890; William E. Foley, from July, 1890, to April, 1893; D. Mullins, from April, 1893, to December, 1894; John S. Nelligan, from December, 1894, to June, 1898, and Francis Riley, from June, 1898, who is still at labor.

There were about fifteen hundred souls in the parish when first formed. In the decade of years after 1880 they increased close to three hundred. But the burning of the mills threw many out of employment, and now there are but fourteen hundred altogether. The people are Irish either in birth or blood. There have been 1731 baptisms since 1878, 197 marriages and twelve conversions from Protestantism.

The grounds about the church in this parish are spacious and beautifully laid out. The buildings, church and presbytery, are of Monson granite; there is a parish-house wherein the children are taught catechism and the church societies hold their meetings; nearby there is a barn and a sexton's house.

The town is singularly free from religious bigotry. Some of the best positions in the gift of the public are occupied by Catholics. The chief in-



Rev. J. E. MARCOUX.



REV. W. J. POWER.



REV. WILLIAM H. HART.



REV. H. HAMELIN.



REV. A. E. DWYER.



dustries of the town are under the active management of Catholics. "In politics," says the pastor, "we can be represented on any board of town officers, although the Protestant vote is to the Catholic as three to one. Socially, our people stand well with their neighbors, and in no manufacturing town can there be found more thrift or pride in self and surroundings; but above all they are devoted to their church, are interested in its every work and are ready at all times to make any necessary sacrifice."

Rev. Thomas O'Keefe, the present pastor, was born in Ware, Mass., January 3, 1860, was educated in the public schools and graduated from Holy Cross College in 1880. Immediately upon ordination in December, 1883, he was appointed assistant to his brother at West Springfield, and there remained until his appointment to the pastorate of Monson. Since assuming charge of Monson he has acquired considerable influence in the town life, and is looked upon by his neighbors and his brethren in the priesthood as a capable pastor.

# ST. THOMAS' CHURCH AND NORTH WILBRAHAM MISSION, PALMER.

ALMER was settled as early as 1727 by a colony of immigrants from the north of Ireland. They were Presbyterians in faith. The first Catholic service of which we have any knowledge was during the building of the Western Road, "when," says Father Fitton in his "Sketches," "stations were held at Spencer, Brookfield, Warren and Palmer." Most of the Catholic people moved westward with the work. There was not, therefore, in Palmer, until 1850, a sufficient number to warrant the regular attendance of a priest. But in the very late fall of that year Father William Blenkinsop, pastor of Cabotville (Chicopee), said Mass in the old "Dry-House" of the Thorndike Manufacturing Company. The Catholics gathered for this Mass from Palmer, Three Rivers, Thorndike, Bondsville and Monson. Father Blenkinsop attended the people twice a month for close to a year.

Father P. V. Moyce was the first resident pastor. He came in 1864 and was succeeded, in the following year, by Father Lasco, who remained but one month. After Father Lasco came Rev. J. A. Molinari, who served from 1865 till July, 1867, when Rev. A. Rossi succeeded him and remained as pastor till the fall of 1869. In October, 1869, came Rev. Francis J. Lynch, who, on the first day of July, 1878, was made pastor of Thorndike. Rev. T. J. Sullivan succeeded him the same month and remained till June, 1889. Upon Father Sullivan's promotion to Uxbridge, in June, 1889, Rev. William H. Hart came, and is yet the pastor. The assistants in this parish from 1869 to 1878 were Revs. John B. Daley, Terrence Smith and James H. Kelly. Father Hart has had as curates Revs. Thomas McDonald, for three months; Thomas E. Purcell for as long a period, and Thomas S. Donohue since August, 1892.

The parish has 800 souls. The majority are of Irish birth or origin, though some few are Canadians. There has been, since the formation of the parish, up to January, 1898, 2423 baptisms, 458 marriages and 5 conversions from Protestantism. North Wilbraham, the "mission" of Palmer, has a

church built by Father Hart in 1891. The Catholics have church and presbytery, extensive grounds and church on the mission.

Father Hart, the pastor, is a man of delicate constitution, who spends his days with his books or in the quiet performance of his pastoral work. "My people," he writes, "stand well in the community, are represented in the business and social life, and exercise an acknowledged political influence."

### ST. MICHAEL'S CATHEDRAL,

#### SPRINGFIELD.

N a "list of the inhabitants of Springfield, from 1636 to 1664," published in 1839, by John Warner Barber, we read the following Irish names: William Blake, Matthew Mitchell, John Leonard, Francis Ball, John Harmon, John Mathews, William Jess, Miles Morgan, John Clarke, Francis Pepper, Thomas Day and John Riley.

To-day we do not know that these men were Catholics in faith, nor can we now learn; but that Catholics may have been among them is not unlikely, for some of the names are those borne commonly by Irish Catholic people. If any were Catholics, however, it is certain that they lost the faith, for in the next century (1789) a "third parish in West Springfield" was incorporated. "This place," says Barber, "has been usually called Ireland from the circumstance, it is said, that several Irish families were among the earliest settlers in this part of the town."

The same authority copied an inscription on a monument in the ancient grave-yard of Springfield: "Here lies interred the body of Mr. John Mallefuild, a French gentleman, who, passing through the town of Springfield, dying, bequeathed all his estate to the poor of this town." He died November 26, 1711.

"The Catholics at Springfield," says Father Fitton in his "Sketches," were represented in 1830 by three families and a few unmarried men, who were visited by the missionary (himself) in connection with the few living at Thompsonville, Westfield, Chicopee and other River towns, once every two or three months, as circumstances permitted, when Mass was offered and the Holy Sacraments administered in whatever house was found to be the most convenient."

Mrs. Timothy Kennefick, then a girl of twenty years, came to Springfield in 1834. She remembers a Mass said in the spring of 1835 by Rev. John Brady, of Hartford, in the home of a Mr. Sullivan, who then lived close to the Water Shops on lower Hancock street. This house was destroyed by fire eight years ago. There were the following persons present at the Mass: John and Denis Sullivan, with their wives, the narrator (Mrs. Kennefick), Daniel Teehan and wife, Bartholomew McDermott, Peter Quin, Martin White, Patrick Hines and Andrew Woods. Mr. Hines, with his family of seven or more children, and Mr. Sullivan, with his, in whose house the Mass was said, are two of the earliest Catholic families in Springfield. Strictly speaking this last Mass should be called the first Mass, since most authori-



ST. MICHAEL'S CATHEDRAL,
Springfield, Mass.



ties agree that the Mass spoken of in the time of Father Fitton, in 1830, was said in Cabotville, then, but not now, a part of Springfield.

The armory of the United States was established at Springfield in 1795. This, with the construction of the Western Railroad, later on, made Springfield a place of great importance. The road brought here numbers of the faithful. Father Brady said Mass, when possible, in the houses of his people. The old inhabitants remember two Masses said in the houses of Patrick Whalen, on Hampden, and Edward Beahn, on Ferry street. Mass was also said in houses on Emerald street, then the centre of the Irish population. This street was abolished; it ran parallel to Dwight street. The people worshiped in the town hall on State street, rented by Rev. John Brady. In 1845 a lot of land, a site for a church, was bought on the armory grounds by Father Brady, over which there was fought an unhappy legal battle. Until about 1840 Springfield was a mission of Chicopee or Hartford. On September 27, of that year, Rev. George Reardon, who had been assistant to Rev. John Brady, of Hartford, was appointed by the bishop to the care of Springfield. October 22 he announced to Bishop Fitzpatrick that he had secured a church lot for \$700. On September 7, 1846, the Catholics bought another lot on Union street for \$1000. The same day Father Reardon tells Bishop Fitzpatrick that the Baptist Society of Springfield proposed to the Catholics the sale of their meeting-house, a frame building, at a cost of \$4,000. This building was in excellent repair and measured 70 by 45 feet. At the priest's invitation the bishop came to Springfield. On the 15th of the next month he approved of the property, and bade the priest make the purchase. cost of \$3,500 Father Reardon was able to purchase the building from George Dwight, who contracted with him to move the building from Mulberry to the Union street lot; to leave the furniture, bell and furnace intact; to place the church property on a sound foundation; to deliver to the priest a warrantee deed, and guarantee everything safe and in good condition; and to so keep it for one year. This building, after its sale, was made over into tenements, and now stands on Union street.

At this time, in the Springfield armory, there was a young officer, Lieutenant Scammon, one of a half hundred gallant officers of the army and navy, many of them converts to the church, who were members of the Sodality of the Sacred Heart, of which General Rosecrans was the promoter. Lieutenant Scammon, with taste and beauty, designed the sanctuary, altar and tabernacle in the remodeled church. On Quinquagesima Sunday, February 14, 1847, Right Rev. Bishop Fitzpatrick dedicated the church to the service of God under the patronage of the Blessed Virgin Mother and St. Benedict. The bishop said the Mass, Rev. Father Logan, S.J., being assistant priest; Rev. J. J. Williams, now the Archbishop of Boston, Rev. Cornelius O'Brien and Rev. George Reardon, together with a student from Holy Cross named Crowley, made up the choir. Father Rider, President of the College of Holy Cross, preached twice that day. At the Mass he had for his subject "The Sacrifice of the Mass," and in the evening "The Real Presence." Rev. John D. Brady, of Cabotville, was present at the exercises. In October 27, of

the following year, we find the interesting fact that for a consideration of \$140 a parcel of land on Emery street was conveyed by Bishop Fitzpatrick to Thomas Beaven. This Thomas Beaven is the father of the present bishop, and yet (in June, 1899) is still living, hale and strong.

Father Reardon was a very active man. Immediately after the dedication of the church he organized a Sunday-school, over which Lieutenant Scammon was superintendent. The teachers were Bartholomew McDermott, Thomas Kane, Michael Murray, Daniel Toomey, Edward Beahn, and some Catholic young women of the congregation. The basement of the church was fitted up for school purposes and for meetings of the different societies. In the winter months there was an evening school for the instruction of adults in reading and writing. Every Saturday afternoon in the same place the young women of the congregation were taught sewing and kindred accomplishments.

Two years after the dedication of St. Benedict's church the people had increased very considerably, fully four hundred coming to the parish in the summer months. At this time was formed the first parish society, the Rosary, of which both men and women were members. They were of great assistance to the parish. They taught the children of the Sunday-school, and collected funds throughout the parish to pay the church debt. In 1849 and 1850 they collected \$909.

The first baptism recorded on the register of St. Benedict's parish, Springfield, was that of Thomas Timlin, March 28, 1846, by Father Reardon. He writes just above the entry: "Former baptisms were registered in the books of Hartford and Cabotville," to which missions Springfield had up to this date been attached.

Father Reardon, pastor of Springfield, was never, strictly speaking, the resident pastor. He lived on Franklin street, Worcester, Mass., in a small house near the residence of Rev. James Fitton. He had missions as far east as Saxonville, with West Boylston, towards Fitchburg; and Ware, Monson, and Brookfield, towards the west. To reach them he found Worcester more central than Springfield. Frequently at this period he had the help of Father Logan, a Jesuit priest, who was professor in the College of the Holy Cross, and who came to Springfield when Father Reardon was elsewhere on the missions. Father Reardon was the pastor of St. Benedict's church for two years, and after leaving Springfield was made the pastor of a parish in western New York. He was succeeded by Rev. John Julius Dougherty, who came from Boston in 1848 and remained until 1851. We find record of the purchase of a house on Howard street by Father Dougherty from Noah Porter, December 8, 1848. The price paid was \$3,000. He was, in reality, the first resident pastor of whom we find record. He lived here until his going to Worcester in 1851. From Worcester, after two years of labor, he was transferred to Philadelphia, and was appointed to the Chambersburg parish, which embraced Carlisle, Waynesboro, and Concord. He built a neat brick church at Concord. In 1855 he was transferred to Towanda, Bradford county, and in 1859 was given the care of the Honesdale parish, where he ministered till his death, thirty-seven years afterwards. In a public print of the day, taking an account

BISHOP'S RESIDENCE, Springfield, Mass.



of his death, we find this eulogy: "Under Father Dougherty's administration St. John's church, of Honesdale, has emerged from obscurity into recognized prominence as a restraining and elevating moral power. The people are sober, frugal, industrious, self-disciplined, respectful, and respected. The youth are educated, and contribute a respectable quota to the professional careers." Father Dougherty left to Catholic charities at his death \$14,000. An interesting item in his bequest was the \$500 given to the House of the Good Shepherd in Springfield. He died deeply regretted by the community he had served so long.

In the Springfield records of 1850 and 1851 we find mention made of the missions attended by Father Dougherty, namely: Saxonville, Framingham, Natick, Sudbury, Stowe, Ware, Palmer, Westfield, Rockbottom, Indian Orchard, Monson, and Brookfield. Here was a parish whose corners stretched away one hundred miles. The priest is supposed to say Mass in the principal places at least once a month; in the smaller whenever it is possible.

With the going of Father Dougherty the people of Springfield were left without a pastor. Priests were few, and the Catholic population was increasing with marvelous rapidity. New missions springing up all over the country called for priests, and priests in sufficient number were not to be had. There was amongst the Catholic people of Springfield at this time a society called the Irish Benevolent Association. From their number two men were chosen, Thomas Beaven and Daniel Toomey, and instructed to go and see Bishop Hughes in New York in the hope of securing a resident pastor. The Bishop promised assistance, but had no priest to spare. During this time, Rev. William A. Blenkinsop, pastor of Chicopee, came twice in the month to minister to the people. Then came Rev. Michael P. Gallagher, who was received with a hearty welcome. He soon proved that he deserved it. The parish had grown very considerably. The little church was too small to accommodate all who desired to enter. Father Gallagher enlarged it to a seating capacity of eight hundred. Meanwhile, he sought a site for a more substantial structure. This was the period of Know-Nothingism, and the way was neither open nor easy. Father Gallagher was a man of indomitable spirit. He succeeded; and the magnificent buildings and grounds now making up the cathedral property show how well. January 18, 1860, it was announced to an amazed people that Father Gallagher had bought from Edmund Allen, through the agency of Charles W. Rice, for \$7,250, the splendid property on the corner of State and Elliott streets, as a site for a new church. Then rapidly followed the purchase of the adjoining properties. Charles Barrows was given \$8,000 for his, Ellen Stockbridge \$8,500 for hers, Samuel Currier \$1,000 for his, and on March 1st the homestead of T. M. Walker came into Father Gallagher's control for the consideration of \$10,000. The total cost of the property, therefore, was \$34,750. It fronted 300 feet on State street and went to the rear 44 rods to Salem street. Father Gallagher was keenly alive in business affairs. He afterwards sold the land in the rear fronting Elliott street for \$35,000, leaving the rest of the property free of incumbrance and a small margin in gold besides. Previous to this he had bought a residence on

Union street. This he sold to T. M. Walker for \$2,000. He sold St. Benedict's church property for \$4,000, and land owned by the parish on Worthington street for \$4,000 more.

His purchase proved the excellence of his judgment. It is as sightly a spot as any within the Springfield walls. He soon was busy with the new church. In July, 1860, ground was broken for the foundation and contracts for the building awarded. Spooner & Topliff had contract for the mason work, with Marcus Houghton in charge, and the stone was to be furnished by A. T. Dwelly & Co. R. M. Cadigan contracted for the carpenter work, George Morgan & Bros., of New York, for the windows; the plastering was the work of Patrick Foley; the slating was done by Lawrence Burns; Lenox & Nolan Marble Co. built the altars. Roche Bros. had the contract for light and heat; while the frescoing was given to Daniel Muller, of New York. The entire cost of the contemplated building was estimated at \$75,000. The completed church was opened to the public December 27, 1861, the occasion being a sacred concert by the choir of the Immaculate Conception of Boston, under the directorship of Prof. John J. Wilcox. Sufficient money was made by this means to purchase an excellent organ, the work of E. G. G. Hook.

Father Gallagher built better than he knew. He had reared a diocesan cathedral where he planned a parish church. Could he have foreseen that Christmas Day, 1861, when the delighted worshipers gathered in the beautiful new church to hear him read the first Mass ever offered within its walls, attended by all the ceremonial of his high position, that nine years thereafter a mitered prelate would stand in his place, the heart of the godly man would have been overjoyed.

After the opening of the church Father Gallagher set his heart upon its consecration. Day in and day out for five years he tirelessly labored for this end. By selling small sections of the property in the rear of the present cathedral, by the prompt and generous aid of the parishioners, and with money raised by the mortgaging of his own personal property, his dream became a reality. On the feast of St. Michael, September 28, 1867, the church of St. Michael was consecrated by Rt. Rev. John Williams, Bishop of Boston. St. Michael's is the first church consecrated in the history of New England.

Three years before this Father Gallagher welcomed as his curate, Rev. Thomas O'Sullivan. The tender and holy friendship existing between the saintly Dr. Matignon and Father John Cheverus, pastor and curate of the infant Boston church, has often been made the theme of beautiful story. As gentle and sacred a love is said to have existed between Father Gallagher and Father O'Sullivan. Father Gallagher, worn out by labor in the building of God's house, died in 1869, and Father O'Sullivan seemed to have left his heart at the grave of his friend. Rev. Patrick Healey, of Chicopee, was called to the care of St. Michael's. After the death of Father Gallagher, Father O'Sullivan remained Father Healy's assistant till he met his death in a railway accident at Worcester September 14, 1870. Rev. Patrick Healey retained the charge of St. Michael's till Springfield was made an episcopal see, and Rev. P. T. O'Reilly, then pastor of St. John's church, Worcester, was named its



REV. JAMES J. McDERMOTT (DECEASED).



REV. THOMAS SMYTH.



REV. E. S. FITZGERALD.



Rev. J. J O'KEEFE.



REV. L. G. GAGNIER.



first bishop. Bishop O'Reilly was consecrated September 25, 1870. The Mass of the day was celebrated by Cardinal McCloskey, Archbishop of New York, who was also the consecrating prelate, assisted by Bishop Williams, of Boston, and Bishop Conroy, of Albany. The sermon was preached by Bishop Bacon, of Portland. The new bishop immediately appointed Rev. Patrick Healey, then acting rector of St. Michael's, vicar-general of the new diocese, and Father Healey returned to the pastorate of the Holy Name church in Chicopee, and Rev. James J. McDermott, that same day, was called to the cathedral as its first rector, and remained in this capacity until 1874, when the parish of the Sacred Heart was erected and Father McDermott was made its pastor. Father McDermott was succeeded in 1874 by Rev. Charles E. Burke, who had been an assistant at the cathedral since August 15, 1872. He performed the duties of rector until his appointment to the pastorate of North Adams July 1, 1883. Father Goggin succeeded him, and remained until September, 1886. Rev. Garrett H. Dolan was rector from September, that year, to December 8, 1888. Rev. B. S. Conaty was his successor till January 24, 1897, when the bishop appointed Rev. Edward S. Fitzgerald, who is rector to-day, June, 1899.

The regularly appointed curates from the foundation of St. Michael's have been Rev. Thomas O'Sullivan from January, 1864, to September 14, 1870; Fathers Miles O'Reilly, P. B. Phelan, Charles Burke, William Goggin, Garrett Dolan, William Power, John Fagan, Levi Achim, Edward S. Fitzgerald, John P. McCaughan and Michael A. K. Kelly, and several have filled temporary vacancies.

During the rectorship of Rev. Charles Burke was built the magnificent St. Michael's school. The bishop had felt the need of a parish school from his coming, and the work was begun in 1880. July 17, 1881, the corner-stone was laid, Rev. Thomas J. Conaty, of Worcester, preaching the sermon on "Science and the World." The school was up and dedicated November 26, 1882. September 3rd, of the following year, the school was opened for the pupils, boys and girls. Eight hundred were enrolled the first year. In 1884 the parish of St. Joseph opened schools for its French children and drew from St. Michael's one hundred and fifty of its scholars. The school is under the control of the Sisters of St. Joseph from Flushing, R. I. The Rev. Mother Cecilia, who, after nearly ten years of zealous labor, died in the convent of her order on Elliot street, September 10, 1890, was the first Superior. Rev. Mother Albina is the present Superior.

The schools have all the grades of the ordinary State curriculum and added thereto a High school in which are taught all the studies which obtain in the best State schools.

On May 28, 1892, Bishop O'Reilly died, and on June 1st his body was laid at rest in the sealed vault of the newly-constructed mortuary chapel under the cathedral. On the 18th of October following, Rev. Dr. Thomas D. Beaven, pastor of the church of the Holy Rosary in Holyoke, was consecrated his successor. Archbishop Williams, of Boston, was the consecrator. All the prelates of New England were present. There is said to have been 500 priests

at the ceremonies. In the sanctuary, in addition to the New England prelates, were Archbishops Corrigan, of New York, and Fabre, of Montreal; Bishop McDonnell, of Brooklyn, N. Y.; Bishop Emard, of Valley Fields, Canada, and Mons. Tonti, the papal legate. Rev. E. J. Broderick, pastor of St. Peter's church, Hartford, was the preacher. The priests of his diocese gave the new bishop a purse of \$8,000.

November 1, 1893, a community of six Sisters of Our Lady of Charity of the Good Shepherd with Sister Lilian as superior was established in the cathedral parish. They had a temporary home on the corner of Eastern avenue and King street, but a larger place being needed, the Swazey estate was purchased by Bishop Beaven. The buildings thereon were used while a new and commodious convent was being built. The new convent, a large and beautiful building of brick with buff trimmings, was dedicated for the Sisters' use by Bishop Beaven May 24, 1899. It stands on the Wilbraham Road, near to the head of the Water Shop Pond, about twenty minutes' ride on the street cars from the cathedral door. At the dedication, Rev. J. P. O'Gara, acting chaplain of the institution, with the other cathedral clergy, were present.

Special care is given at St. Michael's to the Italian Catholics of Springfield. As early as 1869 or 1870, some of these people came to Springfield. They did not come to stay, however; and after earning some money hied themselves home again or elsewhere in our land; but in the '80's they came in numbers, and have steadily increased since; so that now they are counted more than a thousand. They have had a kind of parish formation for six years past. In 1893 the use of the mortuary chapel, St. Augustine's, was allowed them, and the first Mass for them as a distinct body was said therein in November of that year. Rev. Bernard Conaty, then rector of the cathedral, had their care till his going to Worcester; since then Rev. M. A. O'K. Kelly looks to their spiritual interests. He thus reports them: "They have not made much history, but have acquired the reputation of an absolutely honest and industrious people."

The parish of St. Michael's possesses the cathedral church, the rectory, the convent of the Sisters of St. Joseph, and St. Michael's parochial school. Here, too, is the home of the Sisters of the Good Shepherd, their convent and house for the children committed to their care. The Sisters of St. Joseph have also a novitiate and a splendid mother-house now approaching completion. From the founding of the parish to December, 1898, there have been 15,254 baptisms, 4,386 marriages and 140 conversions. The parish counts 7,000 souls.

The members of the parish are generally of the laboring class, though some are merchants, while many are in the building trades. The young people as a rule are well educated and ambitious. A few are in the professions of law and medicine, and in both of these professions some have achieved marked eminence. Springfield has never been as kindly disposed towards Catholic people and interests as most of the other large cities and towns of the Commonwealth. For this reason, and because the preponderance of

wealth and power has been always in the hands of non-Catholics, the people of our faith have never had the influence in civic affairs which their number and their intelligence would seem to warrant.

#### SACRED HEART CHURCH,

SPRINGFIELD.

**N** the summer of 1869 Father Gallagher, pastor of Springfield died, and Rev. Father Healey, in addition to Chicopee, was given this charge. He labored here something less than two years. In that time he had recognized the great need of a new parish for the accommodation of the people at the north end of the city, and for \$12,000 bought a large tract of land, a nursery, which Father McDermott, when appointed in 1872, increased by the purchase of the site of the present school and convent. Bishop O'Reilly had been then nominated to the See of Springfield, and when he came to take possession of his see Father Healey reached him a clear deed for the new purchase. When the division came Rev. James J. McDermott, then rector of the cathedral, and who, better than any other man knew the people and their needs, was named first pastor. Under his direction the parish soon had shape. On the morning of Easter Sunday he celebrated the first Mass in the new parish. It was said in the unfinished school building on Everett street. The first story of this building until the completion of the new church in October. 1896, served as a parish chapel. Father McDermott believed strongly in Catholic education. He built the school before he built the church. The years proved his wisdom in this. The chapel in the convent school building he intended as temporary. He foresaw the marvelous increase of the Catholic people, and knew that the years would demand a new church, and then the convent chapel would be remodeled into the greater school-room which he as well saw his children would require. The school and chapel were dedicated by Rt. Rev. Bishop O'Reilly on the feast of the Sacred Heart in the June of 1874. In August, 1877, the Sisters of Notre Dame de Namur came to the parish at his call. Sister Mary Johanna, who remained here until August, 1886, was the first superior. Three hundred and thirty children greeted the Sisters the morning of the school opening in September. Before the end of the month these were increased to 350 girls. The school has been growing since in usefulness, in reputation and in numbers. There are now 531 girls filling ten class-rooms, requiring the service of eleven teaching Sisters, and the supervision of Sister Augustine of the Sacred Heart, who has been superior since the going of Sister Mary Johanna. The school has the usual primary and grammar grades, and the full high-school course. In 1883 the first class was graduated. Every year since has had its graduation until to-day ninety young women call the school of the Sacred Heart their Alma Mater. These young women in 1888 for the purpose of continuing association with their old teachers and the work of the school, though along deeper lines, formed themselves into an association called the Sacred Heart Alumnæ. This association has been of great service to the young women themselves and to the parish at large.

In May, 1874, Father McDermott purchased from John Hitchcock the house which he occupied as parochial residence until he procured the northern half of the present presbytery. The old house was then made a convent for the Sisters. In 1887 all the parish debt was paid, and Father McDermott had control of \$25,000 in the treasury. He had already planned with architect James Murphy, of Providence, the magnificent brown-stone Gothic church, which to-day is the glory of Springfield. The ground was broken in preparation for the foundation walls. The next year the corner-stone was laid by Bishop O'Reilly in the presence of ten thousand people October 21, 1888. Rev. Denis O'Callahan, now permanent rector of St. Augustine's church, South Boston, was the preacher. J. F. Callinan, as the man having the freest hand in the corner-stone offering, was given by Father McDermott the silver trowel used by the bishop in the ceremonies. For two years now Father McDermott labored unceasingly day in and day out; he lifted the massive walls and arch and towers up to heaven, but the strain was too much for human shoulders. His health gave way, and in the fall of 1800 his physician ordered him to take a trip abroad in search of health. This he did in the opening spring. He never saw his people again. He died in Paris July 26, 1891. The body was brought home for burial, and on the morning of August 11, 1891, which strangely enough was the twenty-fifth anniversary of his ordination to the priesthood, the first services held in the new church his own hand had raised—were services for his burial.

Father McDermott's death was a great loss to his people and to the diocese. He was a man from a thousand. Of unusual mental power and decision of character, he was early recognized by his bishop and his brother priests as marked for leadership. He was capable of great design and had a world of energy in carrying out his plans. "He does not die a bishop," said Archbishop Keane in the funeral sermon over his dead friend and college classmate, "because bishops in New England are so long-lived." It may be said without offence to any man that Father McDermott was looked upon by our priests in general as the ablest man amongst them. When he came to the headship he found in the new parish divergent elements, racial, social and educational; but such was the native force of his personality that none could withstand the swing of his pastoral arm. He welded them all into a compact union, a union so strong that the greatest parish burdens could be always lightly sustained, and so fused with the fires of his own loyal spirit that the flame yet burns on. His people are known in the diocese over as especially active in church work, as markedly one in parish spirit and effort and as uncommonly blessed in the splendid results of their sacrificial labors.

Father McDermott was born in County Roscommon, Ireland, August 9, 1843. When four years old his father came to this country and settled in East Boston. The boy received his preliminary education in the Latin school attached to St. Mary's church. Completing his studies here he was sent to Regiopolis college, Kingston, Ontario. After three years' studying here he entered St. Mary's seminary, Baltimore, Md. He completed the course of studies at St. Mary's at the age of twenty-three, and went thence to the Grand



SACRED HEART CHURCH,
Springfield, Mass.



Seminary at Montreal. He was ordained in Boston August 11, 1866, by Archbishop Williams, and is said to have been the second priest ordained by this prelate. He was sent immediately to East Boston as assistant to Rev. James Fitton, the famous missionary priest of New England. Thence he was ordered to Watertown as acting pastor, where he remained until appointed as curate to Rev. Father Cuddihy, of Milford. He was made pastor of Southbridge, and there remained two years until called by Bishop O'Reilly to the rectorship of St. Michael's cathedral.

In 1891 Rev. Thomas Smythe, then pastor at Westfield, was made by Bishop O'Reilly rector of the Sacred Heart. Father Smythe had already built two churches. He came experienced therefore, and soon had all the parish power moving towards the new church's completion. The people recognized the fitness of the bishop's choice and helped him right loyally. On October 18, 1896, the great church, confessedly the noblest parish church in New England, was ready for dedication. Right Rev. Bishop Beaven, whose venerable parents are members of this parish, dedicated the temple, and preached the sermon. Rt. Rev. Bishop Tierney was celebrant of the solemn Pontifical Mass; Father Harkins, high priest; Fathers Phelan and Stone, deacons of honor; Fathers O'Keefe and Toher, deacon and sub-deacon. In the evening vespers were sung with magnificent ceremony, and the splendid temple was ablaze with a myriad of incandescent lamps.

The music at both services under the direction of the church organist, Miss E. N. McCarthy, who was assisted by the Springfield orchestral club, was of a very high order.

In 1895 Rev. Father Smythe built a chapel in Brightwood on Plainfield street, to accommodate the growing number of Catholics in that vicinity. It was dedicated the evening of Thanksgiving Day. Bishop Beaven preached the sermon on the "Temple of God." The Solemn Vespers were sung by Rev. P. B. Phelan, of Holyoke. Mass is said in this chapel Sundays and holydays.

The first curate appointed to the parish of the Sacred Heart was Rev. J. J. Fitzgerald, who afterwards died the pastor of Indian Orchard. He was succeeded by Rev. James J. Boyle, now pastor of Ware. Father Boyle was replaced in 1881 by Rev. M. J. Howard, who here remained until made the first pastor of the church of the Holy Rosary at Holyoke, 1886. After Father Howard's time there was need of two curates, and Rev. J. J. Fallon came to the second place. He served here until made pastor of Huntington. Rev. Austin O'Grady came in 1886. He was made pastor of South Deerfield in the spring of the present year. In July, 1891, Rev. Francis J. Reilly was assigned to this parish. He served four years. Rev. M. J. Griffin came in July, 1896. He and Father James J. Tyrrell are the assistants to-day.

Rev. Thomas Smythe was born in County Meath, Ireland, on Christmas Day, 1848. He studied in All Hallow's College; was ordained October 28, 1871, and came to this country the December following. He was sent at once as assistant to Rev. P. J. Harkins, of Holyoke, whence after a year's service he was transferred as curate to Rev. E. H. Purcell, of St. Joseph's

church, Pittsfield. While hardly more than three years a priest he was made pastor of the church at St. Mary's, Westfield. This was unusual, but Father Smythe had proved himself an unusual man. Difficulties arising from misunderstandings between priest and people met him at his coming to Westfield. He was calm and strong, and the people soon learned to follow where he led. He built the beautiful brick church at Westfield and a frame church on the mission, Huntington. He procured valuable property, which has since been a blessing to St. Mary's, and for seventeen years was loved by the people of his own church and the churches of his neighborhood. Since coming to Springfield he has completed the magnificent church of the Sacred Heart. He has done marvelous work, and every day this is being more and more recognized. He is gentle and kindly; he never spares himself in the work of his vocation. He is at everybody's call, and it may be safe to say that no other priest of the diocese has been oftener with the sick than Father Smythe, nor has any other been so generally chosen as confessor by priests, by religious and by the people. And with all he is the possessor of an unique and sly humor which makes him a delightful and welcome comrade in every gathering of his fellow-clergymen. He is exceedingly laborious. His whole priestly life has been as a white light, illuminating, warming and helpful on the road to God.

There has been in the Sacred Heart parish since its formation 4843 baptisms, 823 marriages and 300 conversions. The people are of every class, from the very wealthy to the very poor; from the highly educated to those having a dearth of knowledge in letters; the latter is true only of adults.

All the children are thoroughly instructed. There are several hundred Arabs, Armenians and Syrian Catholics in this parish. They have the care of Father Lazbec, who comes several times in the year. At all other times they know the care of the parish priests.

At the head of Carew street, scarcely more than three minutes' walk from the church door, is the splendid hospital, House of Mercy, under the charge of the Sisters of Providence. The priests of the parish have spiritual care of the hospital.

## ST. JOSEPH'S CHURCH,

SPRINGFIELD.

WO unsuccessful attempts were made to form a parish of French-Canadian Catholics in Springfield, one in the interval between October, 1869, and July, 1870, by Rev. Magloire Turcotte; the other from April, 1871, to April, 1872, by Rev. Augustus La Verdiere. But in March, 1873, came Rev. Louis Gagnier. He definitely organized the parish under the patronage of St. Joseph, and on the 9th day of the same month said the first Mass of his pastorate. It was said in the City Hall. Straightway he made a canvass of his people and sought funds for a church. On May 5th of that year he purchased for \$20,000 the land now used by the parish on Howard Street. The basement of the present church of St. Joseph's was built in June, 1873. It was ready for divine service, and the first Mass was said therein November 1st, of the same year. It served the people until 1877, when the

superstructure was completed. The original parish took in the French-speaking Catholics of Springfield, West Springfield, Mittineague and Longmeadow. To-day Mittineague and West Springfield form parish organizations for the French Catholics. Father Gagnier counted 1460 souls in the parish when first formed; now there are 3300. There have been 3917 baptisms, 705 marriages and nine conversions from Protestantism.

In the fall of 1897 Father Gagnier bade the architects Chickering & O'Connell draw for him plans for a parochial school building. A handsome brick school trimmed with stone in the renaissance style is the result. It was dedicated by Bishop Beaven May 8, 1898. This school faces on Water street, just a few steps from the church. It is three stories high and has ample school-rooms and play-rooms. It has a modern system of heating and ventilating. It is 174 feet by 58, with a deck roof, and is 40 feet high from the street to the eaves. On the top floor is a large hall, 58 by 96 feet, with a stage 58 by 32, and on the same floor an auxiliary hall, 52 by 60.

The 150 children present at the opening of the parish school in 1884 have increased in 1899 to 370, in the first four grades. August 24, 1898, a community of Sisters, numbering six, with Sister Mary St. Cyprian Superior, came from the Mother House of the Sisters of Holy Cross at St. Laurent, near Montreal, Canada, to take charge of the parish schools. The old Root home on Union street, which Father Gagnier had purchased eight years before, was made their convent home. These Sisters make the fifth community of religious women domiciled in Springfield.

Rev. Louis G. Gagnier, the founder and present pastor of St. Joseph's, was born at St. Martin, Province of Quebec, Canada. He was educated in the College of St. Terese, was ordained in 1855, came to the diocese of Springfield in 1870, and has labored uninterruptedly since. Father Gagnier has always had the respect and affection of priests and people. He is a member of the bishop's council, and is more sought than any other as director and confessor by his brother clergymen. He has done a great deal of useful work, and in the twenty-five years of his stay in Springfield, the parish has become the possessor of a brick church, a magnificent brick school, a parish house and a convent. He is still hale and strong after nearly a half a century of priestly labor, and is vigorous enough to attend alone to all the exacting labors of a city parish.

The people of this parish are generally of the laboring class, but many of them may be considered skilled workmen. They have amongst them builders and contractors, some are in the professions and a few are merchants. They are known as an industrious and thrifty people.

### ST. MATTHEW'S CHURCH,

INDIAN ORCHARD.

TRADITION in Indian Orchard is that the first Mass said here was in 1846, by Rev. George Reardon. Just where this Mass was said is not now known. After the coming of Father Blenkinsop to Chicopee, in October, 1850, Mass was said in what was known as the cloth-room of the old Indian mill. Of this Mass there is definite memory.

From this date up to 1864 the people were attended at irregular intervals from Chicopee. But in that year Rev. Patrick Healey, pastor of Chicopee, built the present church of St. Matthew's. It is a frame structure resting on a foundation of brick, and is built in combined Roman and Gothic lines. It is very tastefully decorated, has pictures, statues, a splendid organ and excellent stained glass windows. It has a seating capacity for five hundred souls. St. Matthew's was attended from Chicopee for eight years, and when Chicopee Falls was made a parish Indian Orchard was attached thereto under the care of Father Stone for eight years more. It then was made a mission of South Hadley, under the care of Rev. David McGrath.

In 1878 Indian Orchard had a sufficient number of Catholics to warrant the proper support of a resident priest. Rev. J. F. Fitzgerald, then curate at the Sacred Heart, Springfield, was made the pastor. He built the beautiful and substantial rectory near the church. Father Fitzgerald died in the second year of his pastorate, and Rev. John Kenny, now pastor of St. Mary's church, Northampton, came in his stead. He served nine years and was succeeded in 1889 by Rev. William J. Power, who is still in care of the parish. Father Power has, during his stay in Indian Orchard, put into the church a new altar, and has made several changes in church and presbytery which have added to the beauty of both.

In Indian Orchard, as in the other valley towns, the original Catholics were of the Irish race. When Father Blenkinsop said his first Mass here there were present about 100 souls. The people of St. Matthew's to-day number more than 1100, while the parish of St. Aloysius, consisting of French Canadians and their children, which was cut off from St. Matthew's a few years since, numbers 2500 souls. In the two decades that St. Matthew's parish has existed there have been 567 baptisms, 147 marriages and 5 conversions from Protestantism. "These converts," writes Father Power, have been found to be honest and reliable." The parish possesses a church and rectory in good condition and a house in which the sexton resides.

Rev. William J. Power, the pastor, was born in Worcester in 1856, studied in the public schools, then at Montreal, whence he graduated in the class of '79. He was ordained in Montreal December, 1882. Immediately after his ordination he was made curate at St. Jerome's, Holyoke, thence transferred to St. Michael's cathedral, whence, after a service of five years, he was sent as pastor to St. Matthew's.

Father Power is quiet, very much of a home body, a man who finds his chiefest pleasures in the duties of his calling. He is gifted with a singing voice of unusual sweetness and power, which his musical training has made charmingly effective when employed in the church's chant.

The Catholic people at St. Matthew's are much respected by their neighbors, and as a rule are thrifty and industrious. Many of them are well educated, and the children of the laborers of the first generation are going into business life, into the professions and the higher callings, open only to character and to scholarship.

#### ST. ALOYSIUS' PARISH,

INDIAN ORCHARD.

ECEMBER 11, 1898, St. Aloysius' parish, Indian Orchard, celebrated its silver jubilee. With the growing prosperity of Indian Orchard great bodies of French Canadians came, and in 1873 they were sufficiently numerous to warrant the formation of a congregation of themselves. This was done by Rev. Louis Gagnier, who, December 11, 1873. gathered them in, said the first Mass and preached the first sermon to the new congregation. Father Gagnier attended them till 1876, when Father Landry, who afterwards died as pastor of the church of the Precious Blood in Holyoke, was made his successor. Father Louis Ducharme came to replace Father Landry, upon the latter's promotion to Holyoke. He died shortly after assuming the pastorate. He was followed, July 24, 1886, by Rev. Charles Crevier, now pastor of the Precious Blood at Holyoke. Father Crevier brought zeal and experience to the parish. He made extensive improvements in the church and put in a fine church organ. He was succeeded in 1890 by Rev. Clovis Boudouin, who in June, 1897, went to Williamstown, while the present pastor, Father Marcoux, came from Williamstown to Indian Orchard.

Father Boudouin labored zealously and with marked success for seven years. The parish grew during his administration to the number of 2500 souls, and when he left the parish he left to his successor the control of \$75,000 worth of church property. He build the Sisters' Convent on Worcester Street. The building and furnishings cost \$10,000. The convent makes home for six Sisters of the Order of Assumption, who teach 350 children. Sister M. of St. Sacrament is the Superior. In the schools special attention, in greater measure than ordinarily obtains in French parishes, is given to the study of English. The schools in general have a good reputation. The parish of St. Aloysius has a church, a rectory, and a school-house.

Father Marcoux, the present pastor, came to this diocese from Montreal, was educated in Quebec, and ordained to the priesthood by Archbishop Tachereau in 1873. After ordination he was made the Vice-rector of the University of Laval in Quebec, which position of honor he filled acceptably for several years. After coming to this diocese he was assistant at North Adams until his appointment as the first resident pastor of Williamstown. He has put new pews into the church since his coming. He is assisted by Rev. M. Rioux.

Father Marcoux is considered an excellent scholar. He is a good administrator, and is active in works of charity and education. His people are thrifty and law-abiding. They are ordinarily of the working class, though of late years they have a fair representation amongst the merchants of the city.

### WEST SPRINGFIELD AND MITTINEAGUE.

EST SPRINGFIELD was made a parish in June, 1877, and Father Patrick B. Phelan was named the resident pastor. He broke ground for a new church on June 13, 1878, and on the 16th of the same month the corner-stone was laid by Bishop O'Reilly. The church was

up and Mass said therein on the 8th day of the September following. It was dedicated under the title of the Immaculate Conception on the 3d day of November, the same year. In 1883, Father Phelan was promoted to the pastorate of the Sacred Heart church at Holyoke, and Rev. John J. O'Keefe, who had been his assistant in West Springfield since May, 1880, became the pastor in his stead.

As early as the time of Father Gallagher, Catholic people were in West Springfield and Mittineague. They were obliged to travel to Springfield, four miles away, to hear Mass. They were Irish immigrants or their children, and earned their livelihood in the cotton or paper mills. Some of them were of excellent disposition, and have since made honorable mark in the world. In this connection, we may mention John O'Brien, now Rev. John O'Brien, pastor of the Sacred Heart church in East Cambridge, Mass., and founder of the Sacred Heart Review. John O'Brien, then a youth, and James Fitzgerald, nephew of Tobias Boland of Worcester, with Father Gallagher's approval, organized a Sunday-school, wherein they regularly taught catechism to the children. Mr. O'Brien then worked in the mills, and Mr. Melcher, the superintendent, encouraged him in his good work, and gave him the free use of the Corporation Hall for his Sunday-school. Moreover, the young men were promised the free gift of a piece of land for a church lot. This promise was kept, and the land was afterwards deeded to Father Gallagher. On this land is built the church of the Immaculate Conception. Gallagher, in 1861, began saying Mass every Sunday in the Corporation Hall, and so continued till his death. In 1869, Rev. Patrick Healy, then the acting pastor of Springfield, built the church of St. Thomas at Mittineague, and herein the people heard Mass regularly until West Springfield and Mittineague were made a parish by themselves.

During the administration of Father O'Keefe considerable property has been bought and the whole surroundings greatly improved. He has become master of four acres of land adjoining the property of the Immaculate Conception and running back to the river. It has a frontage of 400 feet. On this land he has erected a large frame building which is intended ultimately for school and church. He began this work in June, 1887. The building is 155 feet long by 52 feet in width, and 50 feet high. The hall in the building will seat 950 persons. In 1893 he lifted up the old parish house, put underneath a first story of brick, finished the inside and outside in excellent taste, and at a cost of seven thousand dollars made a cozy and handsome presbytery.

#### ST. THOMAS CHURCH,

MITTINEAGUE.

EV. PATRICK HEALY, afterwards Vicar-General of the diocese, while the acting pastor of Springfield, in 1869, built the church of St. Thomas at Mittineague. Father O'Keefe has built in the rear of this church St. Thomas' Hall, with a seating capacity of 500, and adjoining this hall are smaller halls and a library for the use of the several parish societies. The parish has a cemetery of eight acres, a few

minutes' walk from St. Thomas' church. Here, too, is a beautiful grove under the supervision of Father O'Keefe wherein the children with proper tutelage have innocent freedom Sundays and holydays.

Since Father O'Keefe became pastor of West Springfield and Mittineague he estimates that he has spent in parish purchases, improvements and repairs, \$35,000. He values the whole property at \$60,000, and takes pride in the fact that the parish has now only \$8,000 debt. There have been since the parish formation 663 baptisms, 342 marriages and 8 conversions from Protestantism. The assistants in this parish have been Rev. John J. O'Keefe from May, 1880, to his promotion to the pastorate in 1883. Rev. Thomas O'Keefe from January, 1884, till made pastor of Monson, November, 1894. Rev. Michael Ahearn came in his stead, November, 1894, and is yet assisting Father O'Keefe.

The Catholic people of West Springfield and Mittineague stand high in public regard. Father Thomas O'Keefe was the first Catholic member of the School Board; Timothy Sullivan, who is the civil engineer of the Boston & Albany Road, is chairman of the Water Board; Michael Burke is a Selectman, and Mr. Lysaght is to-day a member of the School Board. The Catholics have a good reputation in the business life of the town,—James McCarthy is a leading builder. Many of them own their own homes. They have considerable political power, which, under the direction of their own leading men, is wisely used for the best interests of the town. They have great public spirit, and no man more than their pastor, Father O'Keefe, who is deeply interested in the public water supply and the study of municipal electric lighting. He is recognized as especially well informed in both matters, and the town benefits each year by his knowledge.

### ST. WILLIAM'S CHURCH,

MITTINEAGUE;

AND

### WEST SPRINGFIELD (MISSION),

ST. Louis.

N Sunday afternoon, March 6, 1873, Father Gagnier gathered into Lenox Hall, Mittineague, the French-speaking Catholics of the town for a Vespers service. At this service he took initial steps for the formation of a French congregation. On the sixteenth day of the same month he sang High Mass, and the people, who had learned the plain chant in their old homes, were able to assist him. Some time previous to 1876 Father Gagnier had bought a strip of land on the Agawam side of the hill, overlooking the Westfield River. It measured 150 by 175 feet, and cost \$550. Hereon, in 1876, he built the Church of St. William. There were then about four hundred French-speaking people in Mittineague; to-day there are seven hundred. Father Gagnier attended this place as a mission for ten years. In 1883 it was erected into a parish, with East and West Longmeadow as missions attached.

Father E. Pelletier became the first resident pastor. He labored here until 1885, and during that time lodged with a family of the congregation, for

as yet the parish had no presbytery. Rev. J. E. Campeau succeeded Father Pelletier, upon the latter's promotion to Chicopee, and served till 1888. During his pastorate was bought the house on Front Street, which has since served as the parish presbytery. After him, Rev. J. H. A. Biron was called from Notre Dame, Worcester, to the pastorate of Mittineague. In 1889, on account of failing health, he was given as assistants Revs. J. O. Sylvian and J. C. Allard. In February, the next year, Father Biron was obliged to go to Canada for rest, and died there some weeks later. His loss was deeply felt by his people. He was recognized as a preacher of unusual power. Rev. Frederick Bonneville succeeded him in 1890, and after three years of excellent work was promoted by the bishop to the greater parish of the Assumption in Chicopee. Rev. Humphrey Wren then became pastor in July, 1893, and with the missions of East and West Longmeadow, the bishop gave him the French-speaking people of West Springfield. He had, as an assistant during his pastorate, Rev. P. J. Hackett. After six months' service as pastor, Father Wren was promoted to the parish of West Warren. On the first Sunday in January, 1894, Rev. Joseph M. A. Genest was summoned by the bishop from Southbridge to the pastorate of St. William's. He had as a mission West Springfield alone, for East and West Longmeadow were, in 1894, made a parish by themselves.

At Father Genest's coming he immediately began repairing the parish property, and in 1894, seeing the need of a parochial school, took initial steps towards its formation by remodelling the basement of the church into a classroom. It accommodates fifty children, who are divided into four grades. They are as yet under the tutelage of a lay teacher. In April, 1894, Father Genest bought of W. H. Dexter for \$2,750 a tract of land on the corner of Main street and Bell avenue, West Springfield, as a site for a new church. The church was built, and the basement was ready for worship in May of the next year. This church of St. Louis has so far cost \$12,000. There are one hundred families of Canadian lineage in West Springfield. The curates who have served are Rev. A. Clement, some months of 1888; Revs. J. O. Sylvian and J. C. Allard, the year 1889; and Rev. J. P. Hackett, from July, 1893, till January, 1894.

In the first two decades of the parish life there were 452 baptisms and 55 marriages. The people in these two parishes are of Canadian origin, and are orderly and peaceful. The majority of them earn their livelihood in the paper mills of Agawam and in the shops of Springfield. Many of them are carpenters, and a few are contractors and builders.

Father Genest, the pastor, is an energetic man, wholly concerned about the highest good of his people, and by word and example always leading them to it.

### St. ANN'S CHURCH,

THREE RIVERS.

EFORE 1882 a fair number of Canadians in the village of Three Rivers, Thorndike and Bondsville, petitioned Bishop O'Reilly for a priest of their own blood and tongue. The bishop sent them Rev. Anthony Lamy, then a curate at Southbridge. He found 200 families. At once he began his work. The town authorities gave him the

use of an old Protestant church, and he gathered the people therein for the first service.

In two years he built, equipped, and, in good part, had paid for, a church which then stood the people at \$10,000.

He was succeeded in 1889 by the present pastor, Rev. Joseph Marchand. Three years after Father Marchand's coming, he built an addition to the church, furnished and decorated the whole interior. This work cost \$11,000.

The parish property consists of the church, a parsonage built by Father Lamy in 1888 for \$5,000, and a cemetery of ten acres, purchased by him the year before (1887), and at Bondsville a small church which has cost the people \$6,000.

Three Rivers has a parochial school under lay instruction. There are now two hundred and sixty families in the parish.

#### ST. MARY'S PARISH,

THORNDIKE.

T. MARY'S parish, Thorndike, like Bondsville, is an off-shoot of Palmer and was established the first day of July, 1878, with Rev. Francis J. Lynch as its first resident pastor. The church, however, was built in 1875, by Father Lynch, who was then pastor of Palmer. The First Mass was said in this church in May, 1876. The celebrant was Rev. Francis J. Lynch.

The present church, however, is not the first church in Thorndike. Fr. Blenkinsop purchased a small protestant meeting-house which was blessed by Bishop Fitzpatrick the afternoon of the day he dedicated St. William's at Ware. St. John's church choir of Worcester sang the vespers.

There were a thousand souls of Irish or French lineage when the parish was made. Now Father Lynch has 500 of Irish birth or blood and 200 Poles. Up to January, 1898, there had been 710 baptisms and 260 marriages.

The people are of the working class, are respectable and thrifty. Many own their own homes.

Father Lynch was born in Ireland, educated at Alleghany, and ordained to the priesthood at Buffalo, June 10, 1866. He was appointed assistant to Father Harkins at Holyoke and then made pastor of Palmer. He is hale and vigorous after thirty-three years of labor on the missions.

### ST. MARY'S CHURCH,

WESTFIELD.

T is not clear when the first Mass was said in Westfield. Father Fitton speaks of visiting Westfield as a missionary between 1828 and 1830. It is known, too, that Father John Brady of Hartford, cousin of Rev. John D. Brady of Chicopee, had gone from section to section during the building of the canal to attend the Catholic workingmen. It is but fair to infer that he said Masses in the town or neighborhood. Few Catholics remained after the completion of the canal, but afterwards with the building of the Westfield Railroad many others came. Their number was increased

during the construction of the Boston & Albany Road. John Healy came in 1840. About the same time came William Sullivan, William Callinan and John O'Neil. This same O'Neil met his death in Southwick Ponds while bringing up the last boat that ever came up the old canal. Earlier than the coming of these men there were Irish Catholics present here,—James Philips, Thomas Hearns, Cornelius O'Keefe, John and Philip Reilly among them. The first Catholic woman known to have come to Westfield was Alice Sheridan, who afterwards became Mrs. John O'Neil, wife of the man that was drowned, and who, after a second marriage, was known to the people of this generation as Mrs. Roundsville. About the same time came Mrs. Burgess, who was then a Miss Crotty, with Mrs. Hickey and Mary Carroll.

Possibly we had Catholics before the coming of the Irish. Emerson Davis, A. M., in his historical sketch of Westfield, says: "The daughter of the second wife of Mr. Sackett (her name I do not know) was taken captive by the Indians and carried to the northwest part of New York, married an Indian, and remained among them as long as she lived. Her descendents have been here to see their mother's friends several times since the French war." Inasmuch as the Indians of Canada and New York at that period were Catholics, is it presumptuous to infer that these "descendents" may have been Catholic too?

Tradition has it that Father John D. Brady of Cabotville said Mass here several times from 1841 to his death in October, 1847. The same is said of Father Bernard O'Cavanaugh, his assistant; and of his successor in the pastorate of Chicopee, Father Strain. The first Mass definitely remembered, however, was said the morning of the eighth or ninth of November, 1851, in the Town Hall by Father William Blenkinsop, of Chicopee. There were about one hundred and fifty people present.

Thereafter the Catholics gathered for Mass, whenever it was possible for the priest to come, in the home of some one of their own people; and Sundays when he could not come they convened of their own accord and said the rosary and the litanies in common.

James Philips was especially active in religious work at this period. He and others wanted to buy the old Methodist church on Main street, which was then in the hands of a Mr. Noble, an attorney, and could have been had for a small sum. Other Catholic settlers opposed the purchase, and the project fell through. It was a great mistake, for the building would have answered the Catholic needs, and the site would have proved an eligible one.

With the American Protestant people even then the Irish as a body were much respected, some of them especially so. Mr. Philips, in 1853, was given by his Protestant neighbors, when the desire of the Catholics for a church site became known, \$350, with which was bought the land, whereon finally was built the Catholic church. In 1854 the frame of the new church was up, the roof shingled, and the sides roughly boarded in. The vigil of Christmas came that year on Sunday, and the poor people had the inexpressible delight of hearing Mass for the first time in their new church.

<sup>&</sup>quot; Sketches," Fitton, pp. 312 and 325.



REV. B. MCKEANY.



REV. JAMES DONOHOE.



REV. JOSEPH M. A. GENEST.



REV. FRANCIS J. LYNCH.



Father Blenkinsop came from Chicopee for this purpose. An incident may be mentioned here in passing. From the beginning until this day Westfield has known small show of religious bigotry; but 1854 was the year of Know-Nothingism, and certain firebrands of the town had threatened to burn the new church. The Irish Catholic people, under the direction of William Sullivan, Cornelius Donovan and others, watched the church for several nights. Feeling was aroused by an editor of a local publication called the Wide-Awake American, who drew public attention to the fact that a schoolhouse called the "Red School House" was used Sundays by Catholics in teaching their children catechism. William Sullivan, assisted by Michael Healey, who came in 1851, and some others, was the teacher of this Sunday-school. Time after time the paper screamed out the query, "Is an American school-house to be desecrated by the ragged, dirty, Irish teaching the religion of Rome?" The teacher, William Sullivan, felt obliged to take his little flock elsewhere for instruction.

Inflamed by these cries, in the early summer of 1854, the ill-disposed made threats more frequently. On the eve of July 4th an organized body formed for the purpose of burning the church, and marched in its direction. The Catholic men hastened for the defense, and in grim determination waited. When near the church Mr. Hiram Hull, who was then a selectman of the town, stopped the mob and ordered them to desist from their intention. "There will be bloodshed," said he; and there would have been. The mob was turned from its object, and with ribald cries and wild shouts betook themselves elsewhere. The Catholics were never afterwards molested. On the contrary, there has been no time in the church's history when Protestant neighbors have failed, by kind word and generous help, to encourage all the good that the Catholic hearts and minds could plan.

In June of the next year, 1855, Bishop Fitzpatrick, of Boston, came for the first Confirmation. Father Blenkinsop, accompanied by Fathers Cuddihy and Purcell, of Pittsfield, attended the bishop. For a whole year previous to this William Sullivan had instructed the children. So promptly and correctly did they answer the bishop's questions, that Father Cuddihy was moved to ask aloud, "Who instructed these children?" "William Sullivan," was the answer. "If that man comes to Pittsfield," said the veteran, facetiously, "I will make him my vicar-general."

The day of the Confirmation, John Healey, though dying of consumption, insisted upon being taken to the church to witness the Confirmation of his four children. He had this happiness. He died the first day of the following August, and was the first Catholic buried in the parish cemetery. The Catholics had bought their cemetery shortly before the coming of the bishop, and had hoped to present his lordship with the deeds that day, and to ask him to consecrate the place. An error, made by the attorney in the drawing up of the deeds, prevented this. The cemetery was therefore not consecrated till the coming of Bishop O'Reilly for confirmation in 1871.

Before the purchase of the parish cemetery, the Catholic dead were carried to Chicopee and buried in the town cemetery. Father Brady, some time

after 1841, procured a plot of land there and blessed it for Catholic burials. Thenceforward the Catholics were buried in their own ground; but at the opening of the local cemetery, the Westfield Catholics buried here.

When Westfield became a mission of Springfield, Fathers Reardon, Dougherty and Gallagher in turn attended to the spiritual needs of the Catholic people once a month till 1862, when Rev. M. X. Carroll, who had been assistant to Father Gallagher in Springfield, became the first resident pastor.

There were in the diocese of Boston at that time some Italian priests who came in the ardent desire for missionary labor. Amongst them was Father Dominick Miglionico, who in 1868 became the pastor of Westfield in place of Father Carroll. Father Miglionico resigned the pastorate July 1, 1874, and returned to Italy at the earnest request of some of his family. Neither the days of Father Carroll, nor of Father Miglionico, had always cloudless skies. Father Carroll was eccentric, easily irritated, and sometimes over-hospitable. This brought him criticism; he was restive under criticism, and some regrettable occurrences between him and the people were occasioned. Father Miglionico did not understand the Irish people, nor could they in turn reconcile certain characteristics in him with the ideal priest they carried in mind from the old country. He was fond of society, and would consort with the Protestant laity. Sundays, when driving to the missions, he would not hesitate to shoot partridge or quail that might cross his path; then he would gather for a feast in the parish-house those who had entertained him; at times he lost his temper, and even from the altar spoke harshly to the people, and at all this the simple Irish people forebodingly shook their heads.

To replace Father Miglionico, on the very day of his resignation, came the Rev. Thomas Smythe, now the pastor of the Sacred Heart parish in Springfield. Father Smythe was a different type of man from his two predecessors. Young, capable and zealous, with all the traditional prudence of the Irish priest, he was affable and gentle-mannered, yet firm and masterful when there was need. The people soon learned to respect him, and the years increased the respect, and won him love. In a short time he had the parish united as one man; and this union remained unimpaired till his promotion to Springfield, August 14, 1891. His fellow-citizens of every religious persuasion shared the high regard in which his people held him. From the day of his coming to Westfield the towns-people began to measure him. He was nominated by the Democrats of the town for membership on the School Board. The Republican candidate, Judge Dunbar, was the most popular man of Westfield. So excellent a man did Father Smythe prove, however, that the Judge won the election by just fifteen votes. He resigned soon after, and in joint convention of the selectmen and School Board, Father Smythe was elected to fill the vacancy. At the next town election he was honored by the nomination of both parties, and unanimously elected; and so it was for a third term. He served ten years, but finally was defeated by only a few votes during a time of racial and religious excitement, augmented and embittered by the presence of the infamous Margaret Shepherd.

When named by Bishop O'Reilly as the pastor of the Sacred Heart church in Springfield the people rejoiced at the honor that had come to their pastor. They regretted his going, nevertheless, and the general feeling was voiced by an old man who guilelessly said to Father Smythe in the writer's hearing, "The only thing I have ever had against the old bishop is that he took you away from us to Springfield."

The old St. Mary's church built in the time of Father Blenkinsop had been enlarged by Father Miglionico, who added a sanctuary and vestry. He also built a presbytery, and bought from the Gracia family a parcel of land adjoining the church. In March, 1881, the church was destroyed by fire. A defective flue was the immediate cause. One week after the burning Father Smythe and the people decided to build a commodious brick church, and Architect James Murphy, of Providence, was soon at work on the plans. Meanwhile space was cleared of the debris, and the excavating of the building begun. To have the place in keeping with the dignity of the contemplated temple, Father Smythe purchased the land, upon which the parochial house now stands, of L. B. Whately, and the house was at once moved from its original site thereto. So rapidly was the work on the new church pushed that the people had the happiness to hear the first Mass in the basement on Christmas Day the same year. Meanwhile, Mass had been celebrated in the old Music Hall on Elm street. The new church was up, complete, and was dedicated by Bishop O'Reilly March 1, 1885. In Father Miglionico's time the parish had bought the Lamberton estate, in the rear of the church, at a cost of \$2,500. The house that stood thereon Father Smythe disposed of by sale of tickets, whereby he netted for the parish \$500, and put upon the winner the expense of moving. He then bought the Harrigan property, on Mechanic Street, in November, 1884. The fine property opposite the church whereon now stands the new parochial school built by Rev. Father James Donohue in 1898, was purchased by Father Smythe from Mrs. Hattie (Neal) O'Brien. Three houses stood upon it then, one of which is the present convent; the others were moved to make room for the school. In 1891 Bishop O'Reilly called Father Smythe to the Sacred Heart church in Springfield, and Rev. James Donohue was made his successor.

Father Donohue is now in the eighth year of his pastorate, and during that time has almost liquidated the debt of the parish. He has added to the working power of the parish a magnificent new school, which was ready against the coming of the children in September, 1898. One hundred and fifty children were present at the opening; now there are two hundred attending the sessions, under the direction of six sisters of St. Joseph, of whom Sister Loyola is the Superior. Father James Donohue was born in the County Cavan, Ireland, May 1, 1849, and was ordained at Baltimore December 19, 1874. He served as curate in North Adams and in Chicopee, and was made pastor of West Fitchburg in 1881. After the death of Father Cremmin in September, 1886, he was promoted to Southbridge, and called thence in 1891 to Westfield. Father Donohue is a zealous man, and, in the furtherance of his parish projects, sacrifices himself and his days. He has been remarkably successful.

Westfield has something more than three thousand Catholic people; perhaps fifty families are of Canadian origin, and fifty more are Poles; the rest are Irish. There have been 625 marriages since the opening of the parish records, and 3,640 baptisms, and each year has seen five or six conversions from Protestantism.

Father Thomas Sullivan, who died in 1898, pastor of Uxbridge, was made assistant to Father Miglionico in 1873. He served till he was appointed pastor at Palmer. Rev. Lawrence Dervin was here from August, 1878, to July, 1880; Rev. Daniel Higgens from August, 1880, to August, 1882; Rev. Eugene Toher from May, 1883, to January, 1884, and Rev. John Keleher from January, 1884, to March 14th, 1886.

Then came Father Martin Murphy for five years, Father Daniel McGillicuddy for fifteen mouths, and Father Thomas Smith, who has now completed his fourth year of service, and is still at work.

The parish is in good condition financially. It has an excellent church, a splendid school, a convent, a presbytery, and two houses. The people generally are of the working class, though some hold high places in the professions and business life. They are of excellent repute for the morality of their lives, and are notably ambitious. They give their children all possible advantages in education. They wield an influence for good in the town, socially and politically.

## FRANKLIN COUNTY.

ST. JAMES,

DEERFIELD.

HE first Catholics who came to Deerfield were not on a mission of mercy bent. Hertel de Rouville, who, on the last night of February, 1704, sacked Deerfield, and made that night's history a page of flame and blood, was a Catholic; so were his two hundred Frenchmen; and very likely Catholics too, were the one hundred and forty Indians, who made up his terrible war party. 1

They took as prisoners to Canada one hundred and twelve of the Deerfield people. In 1706 these were redeemed and all who cared to return to Deerfield were free to come.

Under guidance of Rev. Mr. Williams fifty-seven took ship at Quebec for Boston. Twenty-eight refused to return; they had become attached to the country, the people, and the Catholic faith; many of them afterward married, principally with the French, and cast their lot forever with their captors.

Among those refusing to return was Eunice Williams. She afterwards married the chieftain Ambrose, at Caughnawaga.

In subsequent life she visited Deerfield several times to see her father and family, and Longmeadow to see her brother; and, though daughter of

<sup>1</sup> J. G. Holland, Hist, West. Mass., p. 156. J. G. Shea, Hist. of Missions, p. 335. Bancroft's Hist. of U. S., Vol. III., p. 211, etc.

the minister in the former place, and sister of the minister in the latter, "no entreaty could induce her or her friend, Mary Harris, to forsake their Indian ways or the faith they had embraced."

It is a remarkable fact that when troubles afterwards came to the missionaries, the descendants of the Puritan captives were their staunchest friends, and remained the most unwavering in their attachment to the church.

Elizabeth Naim (Nims) and Ignatius Raizenne (Rising), grown to manhood and womanhood, married, "and their family," says one who writes of the missions, "has ever been distinguished by piety. The descendants of this Puritan family, Indians by adoption, have given several clergymen and religious to Canada, and almost in their own day their daughter became Superior of the Sisters of the Congregation." <sup>1</sup>

Elizabeth at the time of her capture was only two years old, Ignatius ten. Both were adopted by the Indians and brought up among them, carefully instructed by the missionaries and the sisters, and after refusing to return to Deerfield on the close of the war were liberated at the request of the missionaries who gave them a tract of land at the lake on which the family still resides.

Dr. Holland, at the end of the list of the Deerfield captives given in his history of Western Massachusetts, adds: "also three Frenchmen, who had lived in Deerfield some time, and who came from Canada."

One of these Frenchmen, "bush-rangers," Miss Alice Baker, in her "True Stories of New England Captives," calls them, "had won the heart of the Puritan maiden, Abigail Stebbins, and on the night of the sacking had somehow saved her, her father and his wife with their six children, 'ranging in age from five to nineteen.' The father, mother and eldest child, returned to Deerfield after the exchange. Abigail (baptized Gabrielle) and the others became Catholics, grew up and married in Canada, and the name Stebbin or Steben is common there now. Abigail and her brother came back to help their widowed mother to keep the anniversary of her marriage and their capture, twenty-two years afterwards. Her thirteenth child, Marie Anne, was born here on the 27th of February, 1726, and she carried it back to the Church of the Holy Family in Boucherville, Canada, for baptism at the hands of Father Meriel, in November of the same year. Her sister, Thankful, baptized Therese Louise Stebbins, in the same church, became the Catholic wife of Adrian Le Grain, February 4th, 1711. She bore him nine children, the last of whom, Veronique, was born and baptized on the 4th of July, 1729. Two children of Abigail Stebbins de Noyon stood by their little cousin at her baptism, and just a week after, followed Thankful Stebbins to her last resting place on earth." 2

In the meeting-house of Deerfield, on that terrible night, were gathered the captives, while their masters were getting ready for their dreary march to Canada. There on the floor, bound hand and foot, was the powerful blacksmith, Thomas French, and near him his wife, Mary Catlin and their

<sup>&</sup>lt;sup>1</sup> J. G. Shea, Catholic Missions, p. 332. <sup>2</sup> Hist. of West. Mass., p. 152.

<sup>&</sup>lt;sup>2</sup> Miss C. Alice Baker, "Story of N. E. Captives," p. 260, etc.

five eldest children. The two eldest children and the father returned after the war, the others, Freedom, Martha and Abigail, remained. Freedom was baptized Marie Francoise; and in 1713 married Jean Daveluy; Martha was baptized Marguerite, and at sixteen married Jacques Roi. She married again in May, 1753, to Jean Louis Menard, and her daughter Louise from this marriage, nineteen years later, married Joseph Amable Plessis. At Montreal on the 3d of March, 1733, Joseph Octave, son of Joseph Amable Plessis and Louise Menard, grandson of Martha, and great-grandson of Deacon Thomas French, was born.

The father was a blacksmith and a man of excellent repute. "A devout Catholic," says Miss Baker, "determined to secure for himself and his employees a faithful observance of the fasts of his church, he humanely and with good business foresight, adapted his work to the conditions. In the Lenten season the heavy hammers of the forge were silent, and the men took up the lighter labor of sharpening and polishing the axes that had been made in the autumn and winter, and stored away unfinished. Once a month the father sent his sons and apprentices to the parish priest for confession. The mother took care that the religious duties of her daughters and domestics were duly performed. On Sundays and on feast days the whole household went together to the parish church. The children were taught reading and their first catechism by the mother, who also trained them in habits of economy and order."

The boy, Joseph Octave, became in 1806 the great Archbishop of the see of Quebec, which then held spiritual sway from Louisiana to Labrador, and had in his hands the destiny of the church at a time, the most critical in her American history. The English government then denied to the Catholics the right of the title, "Bishop of Quebec," claiming it for the Anglicans; and claimed also authority in the appointment of pastors. Bishop Plessis set himself sternly against the innovation, and for years in the face of every danger, and every temptation held out to him in promises of power and place, and peace, was as immovable as the bed-rock of his own episcopal city. He conquered and saved the power of the church in Canada; and to-day amongst the greatest of the prelates of America, the faithful everywhere hail the grandson of the Puritan Deerfield maiden, Martha French.

Deerfield knew nothing more like the woeful night of February, 1704, till Monday, August 25th, forty-two years afterwards. Then some Indians from Vandruil's army, separated from the main body after the surrender of Fort Massachusetts, and made another visit to the scene of their old triumphs at Deerfield.

In the morning, the families of neighbors named Amsdam and Allen went to the meadows for hay-making. They were surprised by the Indians, and Simeon Amsdam, a lad, was killed and scalped, and Samuel Allen, John Sadler and Adoni Gillet were savagely pursued. "Allen," says J. G. Holland, "fought desperately for his own life, and the lives of his three children. At last he was obliged to fight with the breech of his musket, and thus struggling he fell by a shot. The shirt that he wore that day, torn by the toma-

hawk and bullet, is still preserved by his descendants as a memento of his bravery."

The famous convert of our day, the gentle and scholarly Eliza Allen Starr, who is writer and artist, who is devout and loyal, who is blessed with the personal high regard of our holy father, Leo XIII., and who, as much as any woman of letters in our day, has made the name of Catholic revered, and the lives of Catholic saints beloved, is a native of this same Deerfield, and a direct descendant in the fifth generation from this same Samuel Allen, who, in defence of home and children died so nobly at "The Bars."

In her case we see that the road to the Church is not always through captivity, and that sometimes "a scion of the grand old Puritan stock," may come to the altar without cowering in abject terror on her knees before the Jesuit with his slouched hat looped up at the sides, in a long black cassock, a rosary at his waist, and a scourge in his hands, as Miss Alice Baker dreams the picture to have been in the case of Eunice Williams.

The Puritan blood is naturally religious, and when once the soul is flooded with the soft full light of truth, a happiness comes that nothing of earth can buy away from the steadfast nature; and this was the case with the Deerfield maidens, who were taken away in 1704, and this is the case with the Puritan maiden who comes to the church after them of her own sweet will in our day.

The first Catholic of modern times, known to be in Deerfield, was Thomas R. O'Grady, who came in 1842, a boy of eighteen years from Quebec, where he had landed in May of that year. He remained nearly a year in Deerfield, and during that time was found by Father John D. Brady, between whom and the Irish boy there grew a great friendship. The priest gave the boy a Bible, which now is at Florence, and from which fifty-seven years afterwards is copied the following: "This Holy Bible was given to me by Rev. John D. Brady, Deerfield, Mass. I, Thomas O'Grady, landed in Quebec May 10th, 1842, in the 18th year of my age. My father, Michael O'Grady, died in 1836, and was buried in Durnane Abbey, near the altar. My mother, Sarah Roche, is the daughter of David De la Roche, of Duhollan, Co. Cork. The De la Roche was a title given to the family by the King of France for services and bravery in the battle of Fontenoy."

A son of this Thomas O'Grady and Margaret Rowe, who were married at Chicopee by Rev. Bernard O'Cavanagh, October 5, 1848, was born in Jefferson City, Missouri, December 15, 1859. The family moved in 1860 to Vicksburg, Miss., and in July, four years later, came thence to Northampton. The boy studied in the public schools, and at Ottawa College. He was ordained after the regular course in theology at the Grand Seminary, Montreal, December 20, 1885. After three months' service at Athol, he was called by the bishop to the Sacred Heart church at Springfield, where he labored to January 19, 1899, when Bishop Beaven made Deerfield a parish, and named Austin O'Grady, son of the boy to whom Father Brady gave the Bible, its pastor.

The limits of the parish embrace Deerfield, Whately, Sunderland and

Conway, and a thousand souls are counted in these limits. Father O'Grady is not the first resident pastor of Deerfield, nor is the parish formation due to him.

As early as 1871 Rev. Henry L. Robinson, then pastor of Greenfield, organized the people into a congregation, and purchased from the Monument Society their old meeting-house, which he fitted up into a church and put under the patronage of St. James.

This church stood on historic ground, the site of the Bloody Brook massacre. Deerfield, with Whately, was a mission of Greenfield until July, 1895, when Bishop Beaven, adding to it Hatfield, which to that time had been in the care of the pastor of Northampton, made a new parish and named Rev. R. S. J. Burke the first pastor. Father Burke was succeeded one year later by Rev. M. A. O'Sullivan, who remained till the coming of Father O'Grady in January, 1899. Father O Sullivan had the assistance of Rev. James Cruse from March, 1897, till his going.

The people of this parish are principally of the Irish race, though now there come amongst them French, Germans, Poles and Italians. The parish has church and rectory, both neat, well furnished and in good condition.

### CHURCH OF THE HOLY TRINITY,

GREENFIELD.

OME TIME in 1845 Rev. John B. Daley came down from the North and said Mass for the first time in Greenfield. The town then had four Catholic families. Once every three months, theuceforward, sacrifice was offered in the "Homes of the people." After Father Daly Father O'Callaghan came from Burlington, Vt., several times until Father Brady, then pastor of Chicopee, took upon himself the care of the Catholics. In this work he was followed by Fathers Strain, O'Cavanagh and Blenkinsop, of Chicopee, and by Fathers O'Callaghan, O'Sullivan and Hannigan, of Holyoke. Now and then we find traces of Father Julius J. Doherty of Springfield.

When Northampton was made a parish, in 1866, Father Moyce, its pastor, had Greenfield as a mission. At about this period, and for some years before, Catholics came in crowds to Greenfield, and in the spring of 1868 the Bishop of Boston considered them sufficiently numerous to need immediate pastoral care. Rev. Henry L. Robinson, then a curate at St. James' church, Boston, was made the first resident pastor. There is a tradition that Father Brady had purchased an old Protestant church and fitted it up for service, and that therein the people heard Mass. We can find no positive record of such a church to-day. The first church, which, with the exception of the remodeling and beautifying done during the pastorate of Father Purcell, is the one used to-day, was built by Father Robinson. It is a frame building in Gothic lines, and stands on the main street of the beautiful town. Before the building of the church, Father Robinson gathered his people for service in the town hall. In his pastorate he had care of about 3500 people, and the parish lines



REV. J. B. NELLIGAN.



REV. J. C. ALLARD.



REV. THOMAS E. PURCELL.



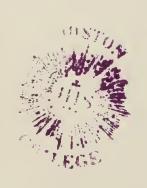
REV. MARK E. PURCELL (DECEASED).



REV. AUSTIN O'GRADY.



REV. J. F. GALVIN.



included the towns of Greenfield, Turner's Falls, Shelburne Falls, Conway, Coleraine and South Deerfield.

The people were almost entirely of the Irish race, though from the first there was a sprinkling of French Canadians.

There are four parishes now within the old parish confines, and the Catholic population of Greenfield alone is upwards to 2000.

Father Robinson's work covering so wide a field was necessarily ardnons in the extreme. He was a convert, young, vigorous and naturally somewhat overbearing. The people had been a long time without pastoral restraint and had fallen into many abuses. They were going astray, and the young priest in his hot zeal, undertook to whip them back within safe lines. The Irish people are easily lead by a priest, but it needs extraordinary individuality in the man who would drive them. Father Robinson was soon in the midst of a score of quarrels, and the parish was divided with the order-loving portion standing by the priest, the others who thought their rights retrenched, making fierce attack upon him. The trouble culminated in a law suit concerning the right of burial of a suicide in the Catholic cemetery. This trial settled the trouble permanently, and established the claims of the ecclesiastical authorities to control the consecrated burying grounds. The old cemetery over which occurred this litigation, though yet in the name of the bishop, has been in disuse ever since. All burials of the Catholics take place in the new cemetery then opened.

Father Robinson was transferred to Uxbridge in August, 1871, and waiting the appointment of a new pastor, the parish was put in the charge of Father Quaille, at that time his assistant. On the last day of September that same year, Father McManus came as the pastor to Greenfield. He, as Father Robinson, had Franklin county in his care. One year later, he was sent to Hinsdale, and Father Quaille was again in charge till the appointment of Rev. Walter Henneberry, November 5, 1872. At Father Henneberry's coming Turner's Falls was set apart as a parish, and Rev. P. M. Quaille became the pastor.

Father Henneberry's pastorate was a peaceful one, and every year of it made him more beloved by the people with whom he lived and to whose spiritual care his energies were wholly given. But long drives over the rugged hills in all sorts of weather, the only way of reaching the widely scattered people, told on his health; and, before a decade of years had passed, he was laid away to rest while the multitude mourned and his brother priests. who loved him stood in tears about his coffin. Father Henneberry built during his pastorate the present presbytery. He was succeeded by Reve Jeremiah McCarthy, then pastor of Monson. Father McCarthy was an ex-Jesuit, had unusual natural ability, and was everywhere recognized as a very Six months after his appointment, he was shot to death in his learned man. own doorway by a cowardly assassin, who was the disreputable husband of a near relative to the priest. The murderer was brought to trial at Greenfield, and the case attracted wide attention. The man was a Free Mason, and it was openly said that his craft would shield him. The fact is, that though

there was no question of the murder, nor of the fact that the man came armed, prepared to do it, the jury let him walk from the court-house free.

Rev. Terrence Smith, now pastor of Pittsfield (1899), succeeded Father McCarthy in December, 1881, and labored here a year and a half.

Then came Rev. Daniel H. O'Neil, to-day pastor of St. Peter's church, Worcester, for seven months, when in May, 1884, Rev. Mark E. Purcell, the present pastor, who had already served as curate for three years, was named to the headship of the parish.

From 1868 to 1899 there have been 2570 baptisms and 462 marriages, No special record of converts has been kept.

The parish possesses a church and presbytery. "The people," the pastor writes, "are a simple, conservative body; only a few are in business life, and, being a small minority, they do not enjoy any political prominence."

Rev. Mark Purcell, the pastor, was born at Weymouth, Mass., January 8, 1850. He made his classical studies at Dudley Academy, Webster, and at the University of Ottawa. He was ordained a priest June 7, 1878. During his time of curacy, he did service at Thorndike, Indian Orchard, Holyoke and Greenfield. Now after fifteen years as pastor, he is yet in rugged health, light of heart, fond of pleasantry, and never so happy as when by his own hearth he is shrewdly and humorously, but all the while kindly, philosophizing on men and things as he sees them in the passing world. Yet he is not always doing this; he has seriously labored and to good purpose, as the raised, enlarged, and tastefully decorated church, the well-kept grounds and neat presbytery can testify, and the full church societies in his parish prove.

The curates of this parish have been, Rev. P. McGreavy for six months, and Rev. T. A. Vaudirs for a like term, Rev. P. Quaille served three years, Rev. John Kenny, six, Rev. T. Hannigan, four, and Rev. William T. Sherry, ten.

# ST. JOHN'S CHURCH,

#### MILLER'S FALLS.

of St. Mary's at Turner's Falls. It was made a parish June 15th, 1898, and Rev. John S. Nelligan was made the first resident pastor. It possesses a church, built by Father Quaille in 1897, and dedicated May 30, 1898, under the patronage of St. John. Right Rev. Bishop Beaven was the officiating prelate, and Rev. R. S. J. Burke preached the dedicatory sermon. St. Patrick's church, Northfield, was built by Father Quaille in 1886. It is a frame building, situated on the best street of the town and it cost \$9,000.

The first Mass said in Miller's Falls of which there is any memory was offered in the home of Patrick Rouse, which then stood on the exact site of the present church. This Mass was said by Father O'Reilly, of Brattleboro, Vermont, who came to attend a dying Catholic, and, remaining over night, said Mass in the morning for the twenty Catholic people gathered at his call. This was in 1848. Father Reilly showed kindly interest in the people, and

spent some hours of the morning instructing their children in Catechism. A child, Mary Hayes, who was especially prompt in reply, was rewarded by him, and, when he came at intervals thereafter for a year, like rewards were given to other deserving children. The people now number three hundred souls, and, as in the beginning, are Irish by birth or descent.

The first Mass said in Northfield was on November 10, 1872, in the house of James Barry and by Father Quaille, who that same day had said his first Mass as rector at Turner's Falls. The parish possesses two churches. The new pastor is now engaged in building a Presbytery. The Catholic people stand well in the community. Several are in business, and socially they "are not distinct from their neighbors."

Father Nelligan was born in Pittsfield, January 6th, 1857, was educated at Troy, N. Y., and ordained by Bishop O'Reilly at Holyoke, December 27th, 1884. He served as curate in Southbridge, Worcester, Hinsdale and Monson, where he was at labor when appointed to his present position.

### ST. JOSEPH'S CHURCH,

SHELBURNE FALLS.

Missions.—St. John Baptist's, Colerain; St. Mark's, Conway.

T is said that more than forty years ago Conway, Colerain and Shelburne Falls were occasionally visted by the priests of Holyoke, and afterwards by those of Northampton and North Adams. In more modern times Father Gagnier's services are remembered here, as are those of Father Crevier, Father Henneberry, and Father John Kenny. Once, before the erection of the chapel at Colerain, Father Laflanime of the diocese of St. Hyacinthe said Mass there. When Father Robinson was made pastor of Greenfield, Conway, Colerain and Shelburne Falls knew his services. His successor in Greenfield, Father J. McCarthy, began the building of a church in Conway. His sad death left its completion to Father Purcell, his successor, by whose direction it was dedicated under the patronage of St. Mark.

Before the building of the church Mass was said at regular intervals in the old town school-house.

In 1883 the French people of Colerain petitioned the bishop for a priest, and Rev. John F. Lee was sent to them. He lived in Shelburne Falls. His parish lines reached from Greenfield to North Adams. In Father Lee's time a small frame chapel was in use in Griswoldville.

In 1885 Father Lee was removed, and Rev. Agapit Legris was sent by the bishop in his stead. Two years later Father Jeannotte succeeded Father Legris. At this time Mass was said in the "houses of the people," in that of Mr. Meehan, Mr. O'Brien and Mr. Farren, now of Turner's Falls. As the congregation increased the people went to "Whitney Hall," "Union Hall," and finally to the "Odd Fellows' Hall." One day the Odd Fellows refused their place to them, and Father Jeannotte immediately began the building of a church. The enthusiastic people helped him generously, and in a short time he had on hand \$2,500, with which he bought the land whereon he afterwards built the present church.

Rev J. C. Allard succeeded Father Jeannotte in 1891. In turn he was promoted to Turner's Falls in February, 1893. During his stay in this parish he paid off \$500 of a debt and sought out the Catholics living at Rowe, "Davis Mines" and other stations. Father Balthasard, came at once to replace Father Allard.

The prospects that faced him were not encouraging. The woolen mills in Conway had closed and two-thirds of the people had departed. The Shelburne Falls cutleries had been working less than half-time for five years, and the Colerain people, who worked for low wages, were not able to help him greatly. He was obliged to depend on the means that could be furnished by one hundred and thirty families. He worked with strong heart, however, and before 1895 had finished and decorated the Shelburne Falls church and built a parochial residence.

The great stretch of territory embraced by the parish lines necessarily brought the pastor at times severe hardships. In his "History Report," made to the bishop August 14, 1898, Father Balthasard, telling of the long drives over the mountains, writes of a priest, who in answering a sick call one Sunday, drove fifty miles in February weather, and in so doing, was "forty hours without sleep and twenty-two hours without food or drink."

The baptism and marriage records are not to be found here, though record has been made by the pastor of ten conversions from Protestantism of people "who had married or were going to marry Catholics."

In this parish connection it is interesting to note that Colerain, so called from Lord Colerain, of Ireland, was partly settled by Irish emigrants. "Some of them emigrated," says Dr. Holland, "from the province of Ulster, in 1819; others did not leave Ireland until about the time of the settlement of the town, in 1736. Many of them lived in Londonderry, N. H., and some in Woburn, Stow, Roxbury and Pelham, in this State, after their arrival in America, before they settled in Colerain. They were a robust set of men, six feet or more in height, with frames of corresponding size; possessing constitutions capable of great endurance and fitted for any emergency."

Thomas McGee, "a Protestant from Ireland," Barber calls him, was a deacon here under a Presbyterian pastor, Rev. Alexander McDowell, and was one of the most prominent men of his time. Mr. McDowell, the first minister (1753), was an Irishman, and in his congregation here we find a number of Irish names as James Steward, Hugh McClellan, John Cockran, J. Clark, Matthew Clark, David Morrison and J. Henry. David Cockran was afterwards killed by the Indians and David Morrison captured. J. Morrison and John Henry were wounded near Morrison's fort, but made their escape. In 1759 J. McCowen and his wife were captured and their son killed.

Dr. Holland says that this first minister, Mr. McDowell, "was a graduate of Harvard, though a native of Ireland. He was dismissed in 1761 on account of intemperance."

Perhaps something of this early "North of Ireland" quality yet obtains in this neighborhood, for Father Balthasard writes that "a certain Protestant spirit has always prevailed in all the missions, which would not permit the priests any control in temporal matters." "And a spirit of suspicion," he continues, "covetousness and distrust, together with a great amount of drunkenness, still exists."

Since the writing of the above Father Balthasard has been succeeded by Rev. James Galvin, who was born at Uxbridge, Mass., studied classics and theology at Montreal and was there ordained in 1892. He was a curate of Rev. Dr. Conaty, of Worcester, and at different times was pastor of Northboro, East Douglass and West Boylston, from which last place he was called to Shelburne Falls.

#### ST. MARY'S CHURCH,

TURNER'S FALLS.

N 1870, and for two years afterwards, Turner's Falls knew the spiritual care of Rev. Henry L. Robinson, then pastor of Greenfield, who gave the people a parish formation that same year, and built for them a frame church, which answered their needs until the midsummer of 1888.

In 1872 Turner's Falls was made a parish, with Miller's Falls, Northfield, Orange, Wendell, Warwick and Erving as out-lying missions. Father Quaille, who had been Father Robinson's curate, was made the first resident pastor. He came November 5, 1872, and said his first Mass for the people November the 10th following. Father Robinson's church was 30 x 60 feet in size, and was severely plain. It still stands, and is used for Sunday-school work and for Masses during the week. The first two years of Father Quaille's pastorate were filled with many hardships, not the least of which was life in the hotel. The presbytery he built in 1873 and 1874, and in the latter year purchased fifteen acres of land for the cemetery.

With the coming of new industries to Turner's Falls Catholics increased rapidly, and Father Quaille saw the need of a larger church. The people encouraged him to build, so that in the early spring of 1877 the first contract for the building of St. Mary's church was given out, and in the December following the exterior walls were up and the building roofed. July 4th of the next year the corner-stone was laid. The basement was finished and ready for service in 1892. The church is the creation of architect James Murphy, of Providence. It is of brick with granite trimmings, is 130 feet long and 64½ feet wide; from sidewalk to top of cross the spire rises 200 feet. It is Romanesque in style, and will seat 1000 people. It is beautifully situated on a spacious lot where four streets converge, and which is large enough to meet any parish needs likely to come within the next half a hundred years.

With the cutting off of Miller's Falls and Northfield, Turner's Falls is left without missions. Erving and Wendell are attended from Miller's Falls, Orange from Athol. The first Mass said in Erving was on Sunday, November 17, 1872, by Rev. Father Quaille, in the home of Patrick H. Moran. The first Mass in Orange was on Sunday, January 12, 1873, by the same priest, in the house of Michael McCarthy. Forty persons were present at this Mass, fifteen of whom received Holy Communion. The first Mass in Wendell was

said by Father Quaille, August 20, 1882, in a shanty belonging to the Fitchburg Railway company. It was then the home of the men working on the railroad. One hundred and ten were present at the Mass, and sixty-five received Holy Communion.

The parish had, in 1872, about 2500 souls. The people were of Irish, French Canadian, Bohemian, German, Polish or Italian blood, with some native Americans. Since the founding of the parish for the Canadians, and the erection of the new parish at Miller's Falls, there are still 1350 souls in the parish.

Since 1872, to December, 1898 2111 baptisms, 375 marriages and 28 converts from Protestantism make the records on the registers. The converts are spoken of by the pastor as of "good character." For twenty-seven years without a break, with the exception of one vacation in the summer of 1878, Father Quaille has worked continuously in this county. He has borne the hardships of the long drives to the mission in the heat of the summer and the biting frosts of the winter. Last year, therefore, the bishop transferred him to Millbury, where his labors will be lighter and his last days have promise of quiet.

The curates in this parish have been Revs. C. J. Boylan, night othree years; John T. Madden, close to four years; J. T. Leonard, three months; Thomas Reynolds, nine months; M. J. Coyne, five years; James Gilday, five months; M. O. Ahearn, two years; T. P. McDonald, two years; James Cruse, five months, and J. P. McDonald, for a second term, to the transfer to Millbury of his pastor, whom he accompanied to the new field of labor.

Father Quaille was succeeded by Rev. Thomas Purcell, then pastor of Otter River. Father Purcell was born in Ballinwilling, County Waterford, Ireland, was educated at Mt. Mellory and at St. John's College, Waterford City; later he studied in France, and was ordained in September, 1884, in Waterford. He served curacies at Westboro, Webster and at the cathedral in Springfield.

He is a strong man physically and mentally. Great work awaits his hand in Turner's Falls, and those who know him best think him fit to meet it.

#### ST. ANN'S CHURCH,

TURNER'S FALLS.

HE French-speaking people of Turner's Falls were 1200 souls in July, 1884, and on the 12th of that month Bishop O'Reilly sent them as pastor Rev. J. Edmond Perreault. Father Perreault was met at his coming by Mr. B. N. Farren, who welcomed the priest and promised personal assistance. Mr. Farren possesses great wealth which by his own energies he has amassed. He encouraged the priest to build at once, and the young priest heeded the advice. Mr. Farren helped him then, and has remained a steadfast friend to the parish ever since.

He sought plans, began the work at once, and had the basement of the present church of St. Ann ready for service before the end of the next year.

In the following year, 1866, he built the present rectory. The first Mass said for his people he offered in the "skating rink," and afterwards they gathered in Clapp's Hall until the church was ready. In 1889 he finished the superstructure, and on the 11th of May, in 1890, the church was dedicated under the patronage of St. Ann. In 1892 he bought land for a parochial school, but in February, 1893, he was succeeded in the pastorate by Rev. Joseph C. Allard.

In the summer of Father Allard's first year he began to prepare the land for a school building. He commenced the work upon this school in November, 1895, and on September 8, 1896, two hundred and twenty pupils came to the four Sisters of St. Ann (Sister M. Antoine superior), who that day became the teachers in the first parochial school within the confines of Franklin County. Now there are two hundred and fifty, nearly all the Canadian children of school age, studying in the seven grades, which as yet make up the full school curriculum.

The parish now has 1400 French-Canadians and one hundred Poles. It possesses a plot of land two hundred and forty feet long by two hundred and thirty feet wide. Hereon stand the church, the rectory and the splendid school, all of brick. The parish also controls a cemetery. It has had since its foundation 1219 baptisms, 209 marriages, and one conversion from Protestantism. This was of a man on his death-bed. "The people," writes Father Allard, "are highly respected; they are represented in all branches of business, trades and labor; their political influence has not been great so far, though some have held minor offices. A few own their own homes."

Father Allard was born at St. Valerian, P. Q., May 28, 1860. He studied at St. Hyacinthe, and was there ordained May 30, 1889. He already belonged to the diocese of Springfield. He served as curate to Father Landry, of Holyoke, for a year and a half, and then a few months at Mittineague. On the first day of January, 1891, he was appointed pastor of Shelburne Falls; thence he came to St. Ann's. He is an active, scholarly man, well liked and trusted by the people of Turner's Falls in and out of his parish.

# HAMPSHIRE COUNTY.

## ST. BRIDGET'S CHURCH,

AMHERST.

HE college town, Amherst, originally called "Hadley East," or "Third Precinct," and incorporated in 1759, was, so far as known, first visited by a Catholic priest, Rev. James Fitton, about fifty-seven years ago. Father Fitton himself says this in his "Sketch of the Church in New England."

The people had regular attendance from Rev. Jeremiah O'Callaghan, then of Holyoke, for some time before the year 1860. He said Mass at each visit in the home of John Slattery, as also did his successor in the pastorate at

Holyoke, the Rev. James O'Sullivan. So few were the Catholics then that one small room sufficed for all who came. Shortly after the coming of Father O'Sullivan, however, the number increased; the school-house on Pleasant stree was then engaged, and after another space there were people enough gathering to warrant the use of "College Hall." When Northampton was made a parish, with Rev. P. V. Moyce as pastor, Amherst became a mission thereto. In 1869 the land on which now stands the church was bought, and Father Moyce had begun the building of St. Bridget's. It was dedicated June 25, 1871.

In the next year Amherst was given parish dignity by Bishop O'Reilly, with the Rev. Francis Brennan, who remained till loss of health forced his departure in 1878, its first pastor.

It became a mission of Northampton once more in this same year, and knew the care of the priests of Northampton under the pastorate of Rev. M. E. Barry thence on to the appointment of Rev. John B. Drennan as resident rector in 1887. Father Drennan was the pastor of St. Bridget's for four years. He purchased the parochial residence, and when made pastor of Southbridge was succeeded by Rev. John H. Gavin.

From February, 1872, to June, 1878, there were 364 baptisms and 48 marriages. From June, 1878, to the appointment of Father Drennan, the account of baptisms and marriages is in that of Northampton, but from December, 1887, to August 15, 1898, there were 415 baptisms and 135 marriages. Two converts, "people of respectable character," came to the church since September, 1891. Father Gavin's spiritual realm extends over land enough for a kingdom, though the souls within the confines are said to be but 721. He is master in spirituals of Amherst, Hadley, North Hadley, Shutesbury, Pelham, Prescott and Leverett, with parts both of Belchertown and Sunderland. The Catholic people of Amherst have benefited by association, and there is here as high an order of intelligence as is found in the same class in any other college town. Professor Goesmann, who is known throughout this country as an expert in chemistry, and who teaches that science in the State Agricultural College, is a Catholic; and here with him lives his gifted daughter, Helena, well and favorably known as of marked ability amongst the younger set of our Catholic literary workers. Judge William Slattery, who died at Holyoke, July 22, 1899, was reared and educated at Amherst and was superintendent of the Sunday-school before the regular coming of the priests. Many of the Catholic families have sent out their children from this old academic town into the neighboring cities for business and for life in the learned professions. At home the Amherst Catholic people, who are mainly Irish, or of that descent, are known as quiet, thrifty and self-respecting. With the exception of one or two small ripples at different times, the flow of kindly feeling between pastor and people has never had a sign of storm upon its face.

All has been as peaceful as a meadow brook, and at no time has religious life sung more softly than in the years that tell of Father Gavin. He came to Amherst September 5, 1891. Already had he served as assistant at Clinton

five and a half years (from December, 1882, when he was ordained at Montreal after a course of theology in its Grand Seminary), at Holyoke half a year, and at Leominster, his native place, for three years. He is a graduate of the schools of Worcester, where he was reared, and of Holy Cross College, where he won his bachelor's degree in 1879.

#### IMMACULATE CONCEPTION CHURCH.

#### EASTHAMPTON.

N 1704 Nashawannock, now Easthampton, was attacked by the Indians, many of the settlers were killed and some taken captive to Canada. Elisha Searle, a lad, was amongst the number. He became a Catholic while in Canada and grew, says Dr. Holland, in his history of Massachusetts, "so attached to Canadian and Indian life that for many years after, when he returned to the scene of his early life, it was with great difficulty he was persuaded to remain." Elisha Searle, therefore, was the first white Catholic known among the inhabitants of Easthampton.

The first Mass here was said by Father Hannigan some time in 1864; there were fifty persons present. He then was assistant to Rev. James Sullivan, the pastor of Holyoke, and attended the people of Easthampton for a few months only. Before Father Hannigan, however, Father Blenkinsop, of Chicopee, had administered the sacraments to a man lying sick in a brick house near what was then known as the "covered bridge." In 1854, J. S. Meary, still living, was the first Catholic young man employed in the mill. Six Catholic young women were employed at the same time.

In 1868 the first church was built by Rev. P. V. Moyce, then pastor of Northampton, and in January, 1871, Rev. Father Toomy was made the first resident pastor. Father M. E. Barry had been appointed the first pastor before him, but had been recalled and sent by the bishop to Northampton. Father Toomy died October 12, 1873, and was succeeded by Rev. R. J. Donovan. After Father Donovan's death, which occurred May 5, 1877, Rev. P. F. Callery was named pastor. In November, 1878, Father Callery was promoted to Florence, and on the 23rd of the same month and year came the present pastor, Rev. Richard F. Walsh. Father Walsh has been assisted by Father Prendergast, who came in January, 1886, and remained four years, and by Rev. Daniel Sheehan, who has done duty since 1895.

There have been since the formation of the parish, 1240 baptisms, 301 marriages and 62 conversions. These converts are spoken of by the pastor as: "generally good, and persevering."

The parish possesses a beautiful brick church, 125 feet long and 64 feet wide, built in 1877 by Father Donovan, and rebuilt in 1884 by Father Walsh; a parochial residence, spacious and well arranged, also in brick, built by Father Walsh in 1879, and a cemetery of thirteen acres. Father Walsh also bought a splendid property, on the main street of the town opposite the public library, which is intended eventually for a Catholic convent and school.

The people are principally of Irish blood, though there are Canadian

French, some Poles and Italians amongst them. They are of good repute in the community and are known as thrifty and sober. Of late years they have had full share of representation in the public offices. Easthampton knows its Catholic people to be a power in its moral life. There are 1600 souls in this parish.

The people of Easthampton have been tried like gold in the furnace. The handsome frame church, built by Father Moyce in 1868 was burned to the ground on December 8, 1873. But with stout hearts, Father Donovan, then the pastor, and his people, began immediately the building of a brick church, and when he died in 1877, it was up and roofed, and the basement used for public services.

Rev. R. F. Walsh came November 28, 1878. Immediately he set himself to the work of completing the church. It was to be dedicated on Easter Sunday, 1883. Everything was in order for the dedication on the evening of Good Friday, when a wild alarm at midnight awoke the sleeping Catholics, and anguish for the second time wrung their hearts, as the cry: "The church is on fire" rang shivering through the town. Sixty-four thousand dollars the church had cost, and but twenty-two thousand were received in insurance. But again they joined hands and hearts for the building. Their Protestant neighbors helped them generously, and the pastor, with the bishop's permission, went up and down the diocese telling the story of the people's loss, and receiving everywhere the help his pitiful story earned. On August 15, 1884, the church was again rebuilt, and dedicated by Bishop O'Reilly. Rev. R.S. J. Burke preached the dedication sermon. The church, which is in modified Gothic style, is 120 feet long and 62 feet wide. It stands on a plot of two and one half acres. It is beautifully decorated, and everything in it and about it shows care.

Father Walsh was born in Aglish, county Kilkenny, Ireland, and at St. John's College, Waterford, made his classical and theological studies. After another year of preparation at Montreal, he was there ordained, December 23d, 1875. As curate he had served at Worcester, Holyoke, and Pittsfield. He is a strong, large man, of excellent head and generous heart. The writer has heard Bishop O'Reilly class him among the best "business men" of his diocese.

#### CHURCH OF THE ANNUNCIATION,

FLORENCE.

Catholics families in the town. Five years after, Rev. Jeremiah O'Callaghan began to come from Holyoke to attend the people. He came at intervals when possible, saying Mass in private houses, until the people had increased beyond the capacity of any house. Thenceforward to the building of the church in Northampton, Mass was said in a public hall. During the mission days of Father O'Callaghan, a Sunday-school was organized under his direction, and instruction was regularly given the children, in a public-school

building. Great opposition to such use of the public-school building was soon awakened, and Father O'Callaghan was forced to lead his children for catechism to the protecting shade of a near-by grove of trees. Father O'Callaghan attended Florence till his death at Holyoke.

When a Catholic congregation was formed at Northampton and a church built in 1845, the people of Florence ceased to have separate service and joined in the public service at Northampton. Northampton became a parish in 1866, and Florence became the mission. Twelve years later, Florence with Leeds and Haydenville and adjoining districts, was set apart as a parish and Rev. Cornelius J. Foley became its first resident pastor. There were then in the new parish about 2000 Catholics. For a while, Father Foley conducted religious services in one of the public halls, and was assisted by Rev. James Boyle, now the pastor of Ware.

Father Foley remained but a few months. In November of the same year, Rev. P. F. Callery, then pastor of Easthampton, came in his stead. The people of the parish for some reason did not relish the change. Public meetings were held in protestation, and delegations were sent to the bishop to oppose Father Callery's coming. There were complaints, and tempests and winds, but soon all was quieted by the tact of the Bishop, and Father Callery came peacefully into possession. It was like the country after a summer storm, everything was the more smiling and the sweeter because of it. The people learned to love him dearly, and he deserved their love; for a kindlier heart never beat in a priest's bosom than that of Father Callery.

Immediately after the coming of Father Foley in 1878, he purchased the present parish house and the land whereon it sits, and in 1880 Father Callery built the church. It was dedicated October 3, 1880. With the building of the church came the formation of the different church societies in which Father Callery was very successful; but just when everything seemed most promising he died suddenly, regretted by every one in the town, whether in his own church or out of it. They buried him beside the door-way of the church built by himself, and loving hearts speak to God for him daily as they pass.

For seven years Father Callery had as assistant Rev. J. J. McMahon, and he naturally, at the death of his pastor, was named by the bishop to carry on the pastoral work. Rev. Thomas P. Lucey, now the new pastor of "Bay State," was sent as curate to Father McMahon. Three years filled out the measure of Father McMahon's pastoral service in Florence. He died in March, 1899, when but thirty-three years old. As his predecessor, he was deeply mourned. When named pastor he was young, vigorous and bright; had thorough knowledge of the parish wants; was pleasant of face and manner, and gave everybody reason to hope great things. He sleeps in the city of his boyhood, Fitchburg.

In April, following the death of Father McMahon, Florence by itself was made a parish, and Rev. P. H. Gallen was made rector. Father Gallen is still in charge.

The parish records show 1,400 souls. The people are mainly of Irish blood with a sprinkling of French Canadians. We count 1,524 baptisms, 376

marriages, and, in the last decade of years, seven conversions from Protestantism. Three of these converts were people of prominence; one is now a priest of the congregation of St. Paul.

The parish possesses a good church capable of seating 600; a fairly good parish house, with stable near by, and an acre of land surrounding.

In the business life of the town the Catholics have made satisfactory headway. For many years they have had marked influence in the local government, and every day are bettering their condition socially. J. B. O'Donnell, Esq., has been the Mayor of Northampton.

Rev. P. H. Gallen was born on St. Patrick's Day, 1855, in Milford. He was educated in her schools, and made his classical studies at Holy Cross under the Jesuits, and at Alleghany under the Franciscans. He was ordained in Springfield in the May of 1881, and was at once appointed curate at St. John's church, Worcester. The following year he was sent to the Sacred Heart church at Holyoke, where he remained till May, 1883, when he was called to St. Paul's church, Worcester. After six years' service there he was promoted to the pastorate of Florence.

Father Gallen is a man of refined tastes. He has traveled much, and has enjoyed the acquaintance of people of culture; he is fond of books and of men and women who love books; he is studious, and has his doors always open and loves to share a place by his hearth with priests and people of kindred tastes.

## ST. JOSEPH'S CHURCH,

HATFIELD.

ATFIELD'S history is interwoven with that of Deerfield in many ways, and, like Deerfield, tells of suffering in the Indian Wars. Its Catholic history, outside its Indian story, begins with Father Barry, pastor of Northampton, who during his pastorate said Mass for the people once each month in "Academy Hall." After him Father John Kenny said Mass in the same place twice each month till the building of St. Joseph's church, wherein Father Kenny, its builder, said the first Mass on New Year's day, in 1893. This church was dedicated by Bishop Beaven July 2d of the same year. Rev. Michael O'Kane, S.J., President of Holy Cross College, preached the sermon.

In July, 1895, Deerfield and Hatfield were made one parish under the care of Rev. R. S. J. Burke, but in January, 1899, Hatfield itself was given parish dignity, and Rev. Charles J. Boylan¹ was made its first resident pastor.

There are 600 souls in Hatfield, made up of Irish, German, French, Poles and their children. The parish owns but the church.

#### ST. MARY'S CHURCH,

HAYDENVILLE.

N Leeds, now belonging to the parish of Haydenville, but also a ward of Northampton, was said the first Mass of which there is any local memory. This was said in the house of John Foley, at "Straw Hollow,"

1 See Hist. St. Charles Church, Pittsfield.

some time in 1834, by Rev. James Fitton, who says, speaking of the church in Northampton, that at this time "the faithful were so few that they were accustomed to assemble for divine worship in the private house of a very worthy Catholic family of the name of Foley." Local prints several times have said, and Catholic authorities have repeated, that the first Mass was said July 26, 1840, or in 1847, by Father Fitton. Both dates plainly are wrong. Father Fitton himself says it was in 1834, and we know that Father Fitton had moved to Worcester in 1837, and that Father John D. Brady was pastor of Chicopee in 1841, and therefore in charge of all this district.

Father Brady was followed, in care of Haydenville, by Father O'Callaghan, first pastor of Holyoke, and again by his successor in the pastorate there, Rev. James O'Sullivan.

In the fall of 1867 Father P. V. Moyce, then pastor of Northampton, began the building, at Haydenville, of St. Mary's church, which was dedicated in the spring of 1868 by Bishop Williams of Boston. Before the building of the church Mass was said in the home of Philip Hamilton, which then stood on the site of the present "Brass Shop." After the going of Mr. Hamilton from this place Mass was said either in the home of Pierce Larkin or that of John Moakler.

In 1878 Rev. C. Foley was made the pastor of Florence, and Haydenville was given as a mission to his care. It so continued attached to Florence during the pastorates of Fathers Callery and McMahon. But in April, 1889, Rev. W. J. Long, who then was a curate at Northampton, was appointed by the bishop the first resident pastor. He had in his control the villages of Haydenville, Leeds, Williamsburg and Goshen. Three mouths after his appointment Father Long died, and Rev. George Fitzgerald was appointed to succeed him August 12th of the same year.

At the time of the parish formation there were about 850 English-speaking people, who, almost to a man, were of Irish blood, and 650 French Canadians. In 1898 the pastor counted 650 people of Irish lineage and 450 French.

Up to January, 1898, there were 482 baptisms, 121 marriages and 5 conversions from Protestantism. Four of the converts were young men who married Catholic girls, and the fifth, a young woman who was married to a Catholic man. "All have kept the faith," says the pastor, "and are good and practical Catholics."

The parish possesses a frame church well furnished and in good condition, valued at \$18,000; a neat and home-like rectory built by Father Fitzgerald in 1890, at a cost of \$6500; a home for the sexton, valued at \$750; and a cemetery of ten acres, which cost \$1000 more. In addition to this, near to the rectory, the parish owns a house and a lot of land valued at \$1650. The whole property the pastor sums up as worth \$27,900.

"While Catholics have not been prominent in business, or in social or political life," writes Father Fitzgerald, "they begin to be in evidence in all three, and are recognized as an element whose importance daily grows."

<sup>1&</sup>quot; Sketches," Rev. James Fitton, p. 324.

<sup>&</sup>lt;sup>2</sup> Hampshire Daily Herald.

Rev. George Fitzgerald, the present rector, was born at Westminster, Mass. He studied in the Worcester schools, and then went to St. Michael's College, Toronto, Canada, for his classics. Theology he studied at the Grand Seminary, Montreal, and was there ordained December 23, 1882. He was assistant at Hinsdale for two years, and at Holyoke for four years more, when he was promoted to the pastorate of Haydenville.

Father Fitzgerald is a pastor much beloved. He is young and strong and zealous, with good capacity for business, and of a kindly disposition, which begets the confidence of people with whom he has to deal. He has had marked success in his pastorate, and the years promise more.

#### ST. THOMAS' CHURCH,

#### HUNTINGTON.

HE church of St. Thomas, in Huntington, lifts its cross into the light, over the path of the Boston and Albany road, as it climbs the hills to Berkshire. You will not see a Catholic church again till you look down into the pleasant valley at Hinsdale.

This pretty church of St. Thomas was built by Rev. Thomas Smyth, then pastor of Westfield, in 1875, and the parish had as first resident pastor Rev. Lawrence Derwin, who was chosen by Bishop O'Reilly in 1886.

The original Catholics were Irish immigrants, who came to work on the western road. It is very probable that Father Brady and Father Cavanagh, and possibly Father Fitton before either of them, came to the Irish people here, and attended to their religious wants in the forties.

It has always been claimed, and is in print, that Father William Blenk-insop, then of Chicopee, said the first Mass here in the year 1849.

The first baptism by Father Blenkinsop, according to the parish records at Chicopee, was that of Michael Kelly, son of John and Nancy, October 12, 1850. His first Mass, therefore, could not have been said earlier than that year. It was in the house purchased a few years ago from Mrs. E. L. Carrigan by Thomas Smith, that tradition says this first Mass was offered. Fathers Purcell and Lynch said Mass in the town at divers times thereafter.

Yet even as late as 1866, the people saw the priest no oftener than once a month. Father M. F. X. Carroll, while pastor of Westfield, had services at stated times, first in a cottage on Basket street, and thereafter in the "town hall." In the time of his successor, Father Miglionico, the people thought themselves strong enough to build a small church, and steps were taken to that end. A site was purchased near the "Cold Spring," and some hundreds of dollars were expended thereon; but the project never matured. Then the Whipple estate, whereon the church now stands, was purchased by Father Miglionico, at a cost of \$2,500, but somehow, neither priest nor people seemed to have heart in the work, and the church idea languished till the coming of Father Thomas Smyth as pastor of Westfield and the missions.

Father Smyth was a man of more energy than his predecessor, and, from the hour of his coming, had the confidence of the people. He set about

the building in right earnest. The debt of the mission was very considerable,—all that Father Miglionico had agreed to pay for the church site;—and this, with other difficulties, that had arisen from mutual misunderstandings on the part of priest and people, hampered the new pastor for a while; but so generously did the people rally to his earnest call, and so well did they assist in the fair of 1880, wherein they made one thousand dollars, that he soon began to clearly see his way to the church building.

In a public meeting of the parishioners, called immediately after the fair, the enthusiastic people, led by Thomas Davis, who contributed \$25, put into the pastor's hands two thousand dollars more. He commenced the work at once. A great rock rested on the present site of the church; this at a heavy expense was blasted away, and on the solid ribs of the mountain the church began to rise. It was completed, and dedicated by Bishop O'Reilly, September 17th, 1881. Rev. P. J. Harkins of Holyoke preached the dedicatory sermon.

Shortly thereafter in 1886, Father Lawrence Derwin was made the first pastor. In May, 1891, Rev. John J. Fallon replaced him, and was in turn followed, July 13, 1896, by Rev. R. S. J. Burke. In December of the same year came Rev. Thomas McLaughlin, who is still at the head.

There have been, since the formation of the parish, 492 baptisms, 102 marriages, and 8 conversions from Protestantism. Originally the Catholics were Irish or of Irish origin; now from a Catholic population of 950 souls, fully one-third are French Canadians, or their children.

The parish includes the towns of Chester, Blanford, Fairfield and Russell. Chester is soon to have a church of its own. Father Richard Burke in his short pastorate saw the need, and took the initiative. In Father McLaughlin's control already there is a neat sum, and he plans the building of the new church for the closing year of the century.

There are always some men in every parish, who have to do with the building up of the house of God, in measure beyond their neighbors. When Thomas Davis gave Father Smyth the first twenty-five dollars, he was on the instant followed, in gifts as great as means permitted, by John Doyle, David Donovan, Michael Donohoe, James Buguey, Philip Smith, Thomas Kennedy and Patrick Crane. In the number of pioneer Catholics of the town we find preserved the names of David Donovan, Patrick Donovan, John Doyle, Patrick Cooney, Philip Smith, Timothy Coleman, Patrick Nugent, Patrick Hart, Patrick Maloney, James Mack, Joseph Nugent, Thomas Nugent, John Kelly, Thomas Kelly, John Gorham, John Crotty, Patrick Doherty, David Roach, and Thomas Kennedy.

The pastor, Rev. Thomas McLaughlin, was born January 1, 1861, at Clinton, Mass., and there prepared in the public schools for entrance into Ottawa University. After a period in Canada, he entered Boston College, and graduated in 1882. His theological studies were made at Montreal, under the direction of the Fathers of St. Sulpice, and December 19, 1885, he was ordained a priest in the Springfield Cathedral. He was immediately assigned as curate to Father Purcell, at Pittsfield, and there filled out the

whole term of his curacy. Father McLaughlin is a man of good parts, is active, capable in business affairs, and of pleasant and amiable disposition. He has always been liked by the people he has served, and enjoys to-day the complete good will of the citizens of Huntington.

In 1897, Joseph Lafleur, a parishioner, who is a hotel-keeper, made Father McLaughlin a gift of three acres of land, one mile and a quarter from the town center, for a parish cemetery. Right Rev. Bishop Beaven blessed it in the summer of that year.

The Catholic people of the town as a rule are of the working class, though some are well-to-do farmers, while others are in business life. They have excellent moral reputation, and exercise as much influence in the civic life of the town as should be looked for in people of their station.

The first Mass in Fairfield, one of the missions of Huntington, was said by Rev. Thomas Smyth, in the machine room of the paper mill. All the people of the town, Catholic and Protestant, were present. The superintendent, Mr. Wilson, was amongst them. Until new machinery was needed Mass was said there once each month, but when the increasing industry left insufficient space, the people gathered in the house of Mr. Flood. When the school house with hall was built, Father Smyth said Mass therein during his pastorate.

#### ST. MARY'S CHURCH,

NORTHAMPTON.

HE township of Northampton was purchased in 1653, by John Pynchon, Esq., for the planters, from Wawhillowa, Nessahalant Nassacohee and four others the chief and proper owners "for one hundred fathom of wampum by tale, and ten coats, besides some small gifts, in hand paid to the sachems and owners, and also for plowing up sixteen acres of land on the east side of Quonnecticut river the ensuing summer."

In 1656, "townsmen" (selectmen) were chosen; in 1657, three commissioners "as a court in small causes." That same year the town appointed an agent "to obtain a minister and to devise means to prevent the excess of liquors and cider from coming to the town."

In 1704, a body of French and Indians came upon the town, but were driven off by the watchful settlers. Very likely the majority of the marauding party were Catholics. The Massachusetts' Spy, printed at Worcester November 20, 1825, thus tells the story of the murder of Marcus Lyon by "two merciless ruffians" in Wilbraham on the 9th of that same month: "The villains who perpetrated the awful crime are supposed to be two foreigners in sailors' dress, who were seen that day by a number of people making their way toward Springfield." A reward of \$500 was offered by Governor Strong. The two foreigners in sailor dress were arrested, and on the testimony of a lad of thirteen, imprisoned and condemned to the gallows. The same paper under date of June 25, 1806, has the following: "Execution of Daly and Halligan:"—

"On Thursday last, pursuant to their sentence, Dominick Daley and Barber Hist. Collections, p. 329.



REV. P. H. GALLEN.



REV. GEORGE M. FITZGERALD.



REV. N. R. RAINVILLE.



REV. THOS. P. LUCEY.



James Halligan were executed at Northampton. At half-past ten o'clock they were conducted to the meeting house, by the high sheriff and his deputies, with a guard, composed of a company of artillery and a detachment of the militia. An appropriate and eloquent discourse was delivered to a very crowded auditory by Rev. Mr. Cheverus, of Boston, from 1 John 3: 15: 'Whoever hateth his brother is a murderer!'

"After the sermon, the criminals were constantly attended by Mr. Cheverus, with whom, during the greater part of the time, they appeared to be engaged in prayer.

"At three o'clock sentence was executed by Major-General Mattoon, sheriff of the county. Notwithstanding their protestations of innocence, in which they insisted until the last, it is believed that of the 15,000 persons supposed to be present scarcely one had a doubt of their guilt. Daley and Halligan were natives of Ireland. Daley was about thirty-four years of age, and has been in this country two years; he has left a wife, a mother and brother in Boston.

"Halligan was about twenty-seven years of age; and we believe has no connections in this country, in which he has resided for four years."

Poor Daley and Halligan were Catholics and had begged Father Cheverus to come and prepare them for death. In the face of the fact, "that of the 15,000 persons supposed to be present, scarcely one had a doubt of their guilt," it is interesting to mention that Father Fitton, who labored in Northampton more than a quarter of a century later, learned, as "murder will out," of "a certain native-born, who, when dying, confessed that he was the murderer of the mail-carrier," for whose death the two young Irishmen were executed at Northampton. "We knew in boyhood days," continued Father Fitton, "and in our childish hearts sympathized with the widowed mother of one of these young men, whom we often saw kneeling at the foot of the cross in the Cathedral on Franklin street, where she often went to pour forth the sorrows of her heart and seek consolation in her declining years."

So strong a feeling obtained against Catholics at that time in Northampton, that when Father Cheverus, afterwards first Bishop of Boston and who died the Cardinal-Archbishop of Bordeaux, came to attend the condemned men, no one of the town could be found to give him shelter. The public inn refused to receive him, and he would have been obliged to pass the night in the open air, had not a kindly man by the name of Clark taken him to his home on Hawley street. This very house that sheltered him became afterwards the home of the first resident priest in Northampton.

The first Mass of which we have definite knowledge was said by Father Fitton in the home of John Foley at "Straw Hollow" some time near 1834. He came again several times before his transfer from Hartford to Worcester. Even from Worcester he came, and in July 26, 1840, record is made of the formation of the Roman Catholic Temperance Confraternity at the home of John Foley in Straw Hollow.

February, 1844.

As early as 1834,¹ Father Fitton secured the refusal of a piece of land whereon ten years later, Rev. John D. Brady built the church of St. John the Baptist. The land was intended for a church and burial ground, and from the records of the old Temperance Society we learn that it was not purchased or paid for till June 21, 1841, when it had "been resolved:" "That Father Fitton be requested to take the matter into his own hands; to look out and purchase a piece of land for said object when and where he may please." He paid for the land \$385. There were 150 Catholics in Northampton and Hadley.

After the coming in 1841 of Father Brady to Chicopee, Northampton received from him special care. He began to work for the new church, which was built, Father Fitton says, in 1844, but dedicated by Bishop Fenwick at Christmas time in 1845. The bishop himself preached the sermon.

We have been fortunate enough to find a document prepared by Father Brady which reads:

A True and Faithful Record of all those who have Paid towards the Erection of a Roman Catholic Church in Northampton, Mass., to be Dedicated to the Patronage of St. John the Baptist.

JOHN D. BRADY, Pastor.

Jeremiah Dwyer \$ 5.∞	Julia Hines \$ 2.00
Patrick Donlea 5.00	Ellen Lingan 1.00
Rev. J. D. Brady 52.00	John Mountain 5.00
Edward Conners 5.00	Thomas Monks 5.00
John Cahill 5.∞	James Maher 5.00
Richard Cahill 3.00	Richard Maher 5.00
Michael Cahill 10.00	Mrs. Jas. Maher 3.00
Michael Conlin 5.00	Margaret Malier 3.00
Ann Dower 5.00	Thomas Moran 2.00
Mary Cassidy 500	Jacob Landon
James Brown 2.00	Patrick McGrath 5.00
Thomas O'Conner 5.00	Miria Mooney 5.00
George O'Conner 5.00	Patrick Murphy 5.00
James Costin 10.00	James Murphy 2.00
Michael Colwell 3.00	Sarah Gorman 2.00
Michael Smith 3.00	John Rees 1.00
Owen Smith 3.00	Join Noonan 5.00
William Cruite 5.∞	Peter Princely 10.00
Casper Esser 2.00	Widow Purcell 3.00
John P. Austin 8.00	William Jones 5.00
Michael Keifer 2.00	Laurence Walsh 10.00
John Foley 25.00	Thomas Walsh 10.00
Patrick Geany 5.00	David Flahavan 5 00
John Franyer 2.00	William Walsh 5.00
Patrick Hickey 5.00	John O'Riely 5.00
Patrick Hayes 25.00	Patrick Stokes
Charles Hickey 10 00	Matthew Spicer 5.00
Owen Galleace	Edward Ward 15.00
Henry Hickey 10 00	William Ryan 5.00

<sup>&</sup>lt;sup>1</sup>Fitton Sketches, p. 324.

Such a record to-day gives title to a kind of nobility in the families whose ancestors are mentioned herein.

After the death of Father Brady Northampton knew the care of Fathers Strain and Blenkinsop, until Holyoke was made a parish, when its pastors, Rev. Jeremiah O'Callaghan and Rev. James O'Sullivan, came in turn to its Father O'Sullivan, in 1858, purchased the new cemetery.

In January, 1866, Rev. P. V. Moyce was named the first resident pastor. He served six years, and in that time built a church at Easthampton, one at Haydenville and one at Amherst, and enlarged the church at Northampton. He was a man of extraordinary zeal and energy, and was known among his brother priests as the possessor of unusual scholarship.

In February, 1866, Rev. M. E. Barry came to replace him. He in turn enlarged and beautified the old church on King street.

Meanwhile the Catholic body in Northampton was growing rapidly, and Father Barry recognized the need of a larger church. He bought, in 1873, of the Fitch Bros., of Hatfield, the splendid site opposite Smith College, whereon then stood the old hostelry; the "Mansion House." In the spring of 1881 this was torn down, and the foundations of the new church, according to the plans of the architect, P. W. Ford, of Boston, were begun. The masonry was done by Brown & Bailey, of Northampton, and the wood work by John Beston, Jr., of Amherst. On Sunday, August 14, 1881, Bishop O'Reilly laid the corner-stone of the church of Our Lady of the Assumption, Rev. Richard Walsh, of Easthampton, preached the sermon. Matthew Carrol, who had been the most generous donor towards the building fund, was presented the silver trowel used by the bishop. The first Mass was said in the basement in 1884, and the dedication took place May 10, 1885. Bishop O'Reilly was the officiating prelate, and Rev. Dr. McGlynn, of St. Stephen's Church, New York, preached the dedicatory sermon.

The building is of brick and brown stone, and is 150 feet long and 65 feet wide. It is built on Gothic lines, stands on an eminence, is beautifully finished, and, all in all, is one of the noblest temples in our diocese. "You have done a grand work," said Bishop O'Reilly to the people the day of the dedication, "and done it in a short time. My heart is filled with joy with you in dedicating such a beautiful church."

Just after the dedication Father Barry bent his energies anew, this time in the erection of a parochial residence close by the church. This work was almost done when God called him, April 17, 1889. The Northampton Daily Herald the next evening said: "In the death of Father Barry, the valued, beloved and able pastor of St. Mary's Church of the Assumption, the Roman Catholic Church of this country loses one of its finest representatives and ablest leaders, and this city one of those useful and honored citizens whom no country can ever afford to lose."

Father Barry was born in Boston, 1844. He was the son of a contractor and builder, Michael Barry; was educated in the public schools of Cambridge and New York city. He fitted for college at St. Mary's Latin School, Boston. In 1863 he was graduated from St. Charles' College, Ellicott City, Md., and

then entered the seminary of St. Bonaventure at Buffalo, N. Y. He was made a priest June 12, 1869, and was immediately appointed to the cathedral at Springfield. He was assigned as pastor of Northampton, February 9, 1892, where he labored till his death.

Father Barry was a man of literary tastes, a poet and an orator. "Especially eloquent is he," said the press of his city telling the story of the church's dedication, "when dealing with subjects which awaken patriotic fervor, and his address on the soldiers of the late war, at the city hall recently, will long be remembered for its touching incidents as well as stirring appeals. Courteous, polished and retiring, he holds the respect of all."

His loss was sorely felt, and the general opinion was voiced by a sorrowing parishioner who said: "Hardly can we hope to find his equal for his place."

The first day of May following the death of Father Barry, Rev. John Kenny was given his place. Father Kenny, like Father Barry, enjoys a reputation for learning. He is not eloquent, nor has he that enthusiastic temperament and power of picturesque expression which made his predecessor so unique a man, but he has depth and exact scholarship, and holds a place of high respect among his brethren of the clergy.

Father Kenny was born in Ireland, studied at St. John's College, in Waterford, and was ordained in the church of the Holy Name, Chicopee, in 1875. He served as curate at Greenfield, and as pastor in Indian Orchard before coming to this city.

The curates of this church have been: Rev. F. J. Lynch, December, 1866, to April, 1868; Rev. Charles McManus, June 15, 1869, to December, 1869; Rev. Michael Walsh, December, 1869, to November, 1870; Rev. Richard Walsh, November, 1870, to January, 1871; Rev. Joseph Coyne, January, 1871, to December, 1871; Rev. John T. Sheehan, June, 1875, to January, 1880; Rev. M. J. Carroll, January, 1880, to February, 1887; Rev. W. J. Long, February, 1887, to April, 1889; Rev. T. P. Lucey, April, 1889.

Father Kenny bought, shortly after his coming, at a cost of \$22,500 "Shady Lawn," a place which has been for many years a beauty spot in Northampton. It was built as an academy for young ladies. He expended while fitting it up for parochial schools \$10,000 more, and when the schools opened in September 150 children came to its shelter. Now there are 300 boys and girls under the direction of eight Sisters of St. Joseph. The school has all the grammar and high school grades, and enjoys an excellent reputation. The grounds surrounding the school are near to four acres, and because of the noble trees that make the cool avenues thereon, the place has its name, "Shady Lawn." The Sisters' convent occupies one corner of the grounds. The Catholics all over Northampton are proud of their church and school property, and have every just reason.

From 1865 there have been 6,650 baptisms, 1,578 marriages and 66 conversions

In 1840 the 156 Catholic people in Northampton and Hadley were of Hampshire Daily Herald, May 11, 1885.

Irish stock. In the '60's came crowds of French Canadians to Leeds, Hatfield and to Northampton, so that when Father Moyce was made pastor, fully one-fourth of the people were Canadians. There were, however, about twenty German families in Hatfield, then a mission of Northampton.

St. Mary's parish has more than 2,700 souls, principally Irish and their children, but with increasing bodies of Bohemians, Poles, Lithuanians and Italians.

The parish owns the old and the new parochial residences, the parish school and convent, two houses formerly used for parochial residences, a cottage for janitor on the school grounds, and one in the cemetery; a large stable used as a livery stable, a cemetery and a small house in Bay street.

#### SACRED HEART,

NORTHAMPTON.

N January 1, 1886, the French Canadians of Northampton made count of upwards to a thousand souls, and Bishop O'Reilly formed them into a congregation and named Rev. N. Rainville their first resident pastor. The old frame church on King street, which had been used by the English-speaking Catholics up to the building of their new church was put at the service of the Canadian people; and therein Father Rainville sand the first Mass for his congregation on the third day of that same January. Five years afterward Father Rainville built the present chapel of the Sacred Heart. It is intended, when the congregation can see its way, to be used as a parochial school building.

Beyond the building of the chapel Father Rainville has purchased an excellent property valued at \$22,000; and so energetically has he labored that now there is less than \$8,000 debt upon it. The parish has a presbytery, a chapel and a convent for the Sisters who teach the parish school. This community has four Sisters of St. Joseph from the mother-house at Chambery, France; Sister Margaret is the Superior. Their parish school opened in 1891 with ninety-five pupils in attendance. The average now (1899) is 180.

Father Rainville was born in St. Marie de Monnoir, P.Q., and was there educated, and ordained at its seminary in November, 1875. In July, 1883, he came to this diocese and began his labors under the pastoral direction of Father Dufresne at Holyoke. After two years of labor here he was made the first resident pastor of the church of the Sacred Heart.

The French people of Northampton are a respectable body, quiet and orderly. They are of the working class; many of them are skilled in the trades, particularly as workers in wood. This neighborhood has known them now for fifty years. The first who came worked at Hadley and at Hatfield making brooms. A few years later a small body of them came here, amongst whom were the citizens Basil Herbert, Michell Rochefort, Louis Rochefort and Leander Trotier. For years there were not more than six or seven families, and even as late as 1870 one could not count more than sixty in the towns of Northampton, Hadley, Hatfield and Amherst. To day there are upwards of 2000 French-speaking people in Northampton alone.

#### NEW PARISH OF BAY STATE.

HE new parish of Bay State erected by Bishop Beaven, in Northampton, July of the present year, Rev. Thomas P. Lucey as its first pastor, is an offshoot of St. Mary's. As yet it controls but the land on which the pastor hopes to erect his church, and which is had for \$5,600, and a small frame house.

The contemplated church, after plans by Messrs. McGuinness, Welsh and Sullivan of Boston, will be built in Gothic lines of brick with stone trimmings. It will seat five hundred. Ground for this new church was broken in September, and the walls are now in course of construction.

The parish has eight hundred souls within its lines who are mainly of Irish birth or blood, though there are numbers of Germans, Poles and Bohemians amongst them.

On Sunday, October 1, (1899), Father Lucey celebrated the first Mass in the new parish. This was said in a public school building, known locally as the "Paper Mill School." This Mass was at eight o'clock; another was said at ten, and at both services the building was filled to overflowing.

Rev. Thomas P. Lucey was born at Ellenboro, N. Y., studied at Holyoke and Springfield and completed his classics at St. Michael's, Toronto. He studied theology at Montreal and was ordained to the priesthood February 23, 1886, by Archbishop Lynch, at Toronto, Canada.

## ST. PATRICK'S CHURCH,

SOUTH HADLEY FALLS.

OUTH HADLEY FALLS, or Patuxet, "The Water Falls," as the Indians called it, knew its first Mass on Christmas day, 1868. Rev. P. J. Harkins, pastor of St. Jerome's, Holyoke, had built here for the eighteen Catholic families a frame church, in which that day though yet unfinished, he was able to say Mass for the people. In the next year the church was dedicated by Right Rev. John J. Williams, Bishop of Boston. At that time no bridge spanned the river; people crossed by ferry or in small row boats, and in time of "flood" could not cross at all, hence the need of a church, though the number attending was so small. In 1877 the parish record begins, and we find as subscribers to the record of eight baptisms the names of Revs. P. J. Harkins, Richard Walsh, James A. O'Reilly and L. J. Dervin, all of whom were pastors and assistants at St. Jerome's, Holyoke. In July, 1878, Rev. David F. McGrath was made the first resident, pastor. He remained till July 29, 1880. His successor was L. J. Dervine whose name appears for the first time August 9, 1880, and for the last time December 10, 1883. Rev. Eugene Toher, the present pastor, succeeded Father Dervin, January 13, 1884. The parish had but one priest until the little settlement of French Canadians was founded on the hills called the "Plains," and now known as "Fairview." Though but a few families, they asked for especial attendance, and in order to accommodate them and give them Mass each Sunday, Rev. H. J. Wren was sent by the bishop to Father Toher as assistant in January, 1891. Under the direction of the pastor,

Father Wren soon built a little church on land given to the parish by the late Royal Britton. Previous to this he said Mass for the people in a small, untidy hall, which was used the rest of the week for evening dances. Father Wren remained until November, 1892, and was succeeded by Rev. Anthony A. Dwyer. He too was made a pastor in 1893, and in his stead came Rev. L. J. Achim. Father Achim also was made pastor soon after, and was succeeded here by Rev. J. P. Hackett, who still serves.

In the fall of 1892 the church erected by Father Harkins was removed from its original site to its present location. After the building of a bridge across the river the people naturally gathered near it, and thus the church was left in a position very inconvenient for those who wished to attend. Father Toher felt obliged, therefore, to bring the church again to their doors, and this was done for Christmas, 1892. Since then many repairs have been made on the church and about the premises, so that now St. Patrick's church property is considered a very great credit to the hard-working people of this little parish. The parishioners number 1100, and are principally of the Irish race, though a good many French, some Poles and a few Germans are found here with them.

The records show 195 marriages, 1133 baptisms and a few conversions. The pastor, Father Toher, was born in County Cavan, Ireland, June 24th, 1851, was educated in All Hallows, and was ordained in June, 1877. He served as curate from September, 1877, to May, 1883, at St. Paul's, Worcester; from May, 1883, to January, 1884, at Westfield, whence he was called to the pastorate of South Hadley.

Father Toher is much beloved by his people, and deservingly so. He is quiet and kindly, of good mind and most agreeable presence. His brethren in the priesthood hold him in high respect.

#### CHURCH OF ALL SAINTS,

WARE.

ARE was incorporated in 1761, but remained unsettled for years after the adjoining towns were enjoying community life. "So hard and rough was the soil," says Barber, "that it was considered unfit for cultivation." The general court gave this land, he goes on to say, to a body of soldiers who had done service in the Indian Wars, and so little value was placed upon it by them that they sold it to John Reed, Esq., of Boston, for "two coppers per acre." J. G. Holland, in his "History of Western Massachusetts," says "that 10,000 acres of land, covering the whole of the western portion of the present town of Ware, were part of the 'equivalent' lands conveyed to John Reed by Connecticut, soon after 1713, as Trumbull says, 'for less than one farthing an acre.' " The town has its name from the "Weirs," or "Wears," constructed in the Ware river (the Nenameseck as the Indians called it), for the taking of salmon. As far as sure records go, the town knew Catholic services some time during the construction of the Boston and Albany road from Worcester, west; for Father Fitton, in his "Sketches," says that "stations were held then wherever laborers and their families had taken up their residence for the time being," and "whereever a few Catholics were employed in the mills as at Ware, Barre, etc." Inasmuch as the road was opened for travel, between Worcester and Springfield, on the first day of October, 1839, Ware, before this date was one of Father Fitton's "stations."

The pastor writes of a Mass said "in the house of John Bouden on South street, by Father William Blenkinsop in 1845." This is evidently wrong, for Father Blenkinsop was not pastor of Chicopee till October, 1850.

The Mass said at that time must have had as celebrant Rev. John D. Brady, or his assistant, Rev. Bernard O'Cavanaugh, who were the only priests then at service in our four western counties.

It is certain, however, that Father Blenkinsop gave congregational form to the people of the town, and attended them, in the beginning once a month, and later on, every second Sunday, until Rev. Patrick Healey, in April, 1860, became their first resident pastor. In Father Blenkinsop's time land was purchased for a cemetery, a portion of which was put aside for church purposes, and hereon Father Blenkinsop afterwards built a frame church which he called St. William's, and which seated three hundred people. Father Healey during his pastorate built a large addition to this church. He purchased and added to the cemetery some land adjoining, and on North street, central of the town, two contiguous plats more of land whereon to-day stands All Saint's church.

Four years later upon his appointment as pastor in Chicopee, Father Moran came in his stead.

Father Moran served the altar twenty-three years. He had grown so enfeebled as to render his resignation necessary in January, 1887, and Rev. James Boyle, then pastor at Grafton, came to take his place in February following. Father Moran died soon after.

Father William Moran was a man of marked individuality. He was tall and strong, of a sinewy, athletic figure, and with thews and muscles like whip-cords. He had all the traditional Irish love for battle, and rejoiced like the war-horse of the Scriptures to sniff it near or from afar. Many a kindly laugh his brother priests have had at the enthusiastic recital from the old man's own lips of stories of fight in the days of bigotry, either on his own part with the "Yankees," or on the part of some much admired parishioner.

He has been known to stop in the midst of sacred ceremony and listen, plainly interested, to the sounds of strife that came to him through the opened windows of his church. Yet nobody was ever scandalized at this quality in the good old man. It was as natural for him, and was enjoyed with as innocent a heart, as is a song of love or a tale of the chase by other men.

In his early priesthood he was a missionary to the Indians in Maine, and it is related that once, the swiftest runners of the tribe came to him for a sick call thirty miles away. The fleet-footed Indians' fame was enough to awaken all the warrior spirit in Father Moran's breast. "Go, I'll be there before you," said Father Moran, and hurriedly getting his stole, oil stocks and pyx, dashed away after the flying Indians. Up the mountain side and down, through the rivers and the forests, the men tore along, but Father

Moran entered the wigwam, and had prepared for death the dying Indian before the runners came up to tell their admiring tribesmen of the wonderful powers of the young "Blackrobe." His wish was law thereafter.

In 1864 Father Moran built a spire on St. William's church, and the same year put into the church a pipe organ.

The curates of this parish were Revs. Denis C. Moran, nephew of Father William, from April to September, 1866; William H. Hart, from February to December, 1866; John F. Griffin, from January to February, 1887; Anthony A. Dwyer, for a year or more, and John P. Leary, who since May, 1892, has been on duty.

From 1860 to January, 1899, there have been 3,806 baptisms, 998 marriages, and since 1888, 10 conversions from Protestantism.

Father Blenkinsop began his labors here with thirty people, all of Irish birth or lineage. Now (1899) there are two thousand souls, mainly of Irish blood, amongst whom, however, there are Germans, Americans, Italians, Scotch and Poles. The Poles numbered seven in 1887, but to-day count up five hundred, and still others are coming.

Father Boyle built, shortly after his coming, the splendid church of All Saints. It is of brick with brown stone trimmings, and rests on granite foundations. It is in Gothic style, and is the creation of architect P. W. Ford, of Boston. Its corner-stone was laid by Right Rev. Bishop O'Reilly in August, 1888, and the completed church was dedicated November 4, 1894, by Right Rev. Thomas D. Beaven. Rev. Father Morrill, who had been an Episcopal minister, preached the dedicatory sermon. This magnificent church, which may be counted in with the first ten of our diocese, cost \$80,000, and will seat twelve hundred people. Besides the church the parish owns a parochial residence near by, and two tenement houses, one on Bank street, the other, which was the presbytery in the time of Father Healy and Father Moran, on North street. In addition to these the parish controls the Owens estate on Bank street, the Lawton and Sanford estates on North street, St. William's cemetery, and a plot of eight acres intended for cemetery purposes on the Palmer road.

In 1889 the congregation began worshipping in the basement of the new church, and the old church, which was standing useless, was razed to the ground. "The people of All Saints are prosperous," writes Father Boyle, "and are respected; they have power in the democratic party." Rev. James Boyle, the pastor, was born at Birkenhead, Eng.; was educated at St. Therese, in Canada, studied theology in the Grand Seminary at Montreal, and was there ordained in 1875. He was a curate at Florence, Easthampton and the Sacred Heart Church in Springfield, and pastor at Grafton, whence he came to Ware.

Father Boyle, like Father Edward F. Martin, saw service in the Civil War. He earned the grade of lieutenant in a New York regiment, and bears on his body even now the scars of honorable battle. General O'Beirne, of New York, who was his colonel commanding, and who, frightfully wounded with a bullet through his lungs, was taken from the field by the young officer, all the while

in a storm of shot and flame, has said in the hearing of the writer, "Lieut. Boyle was the coolest man I have ever seen under fire." His soldierly qualities have been of service to him in the conquest of souls.

# OUR LADY OF MT. CARMEL,

ULY 16, 1871, the French Canadian people of Ware came at the call of Father Gagnier to assist at Mass in "Music Hall." That day the new parish was formed under the patronage of Our Lady of Mount Carmel. From July 12, 1871, to February 29, 1873, the people knew the spiritual care of this good priest. He let the contract for the building of a brick church on March 9, 1872. It was to cost \$7,300, and on May 28th of the same year, the corner-stone was laid by Father Gagnier himself, who also preached the sermon. He says that he was the only priest present at the ceremony. He was hard working and zealous while he cared for the people. His successor, Rev. Charles Boucher, was also zealous, and given particularly to the glory of church ceremony, and to the care of vestments, holy vessels, linens, and things of the altar. He served the priest for eight years thereafter, and on May 1, 1880, was succeeded by Rev. John T. Sheehan, the present pastor. The curates laboring in this parish were Revs. E. Pelletier, two years and four months; J. A. Charland, one year, eight months; J. Charlebois, eight months; C. Beaudouin, one year, two months; A. L'Heureux, two years ten months; L. Geoffrey, two years; Emile St. Onge, one year, two months; J. Mehan, from January 4, 1894, and still in service. When Father Gagnier came there were six hundred and ninety-seven souls, now there are beyond twenty-three hundred souls. The parish records show to January, 1898, fourteen hundred and thirty-six baptisms, four hundred and seventeen marriages, and, in the last decade, three conversions from Protestantism.

This parish is now in excellent condition. Since the coming of Father Sheehan, the church has been enlarged and renovated inside and out. A parish school has been built, and a convent for the teaching sisters. A presbytery also has been erected near the school. This building stands on a magnificent plot of ground embracing nearly ten acres. The old parochial residence, with barn adjoining, two tenement houses and a stable, a cemetery of sixteen acres of land, with a late addition of fourteen acres more nearby, make up the parish property. The parochial school had two hundred children under the care of the teaching Sisters of St. Ann when opened. Now there are three hundred and fifty children in the nine grades which make the school curriculum.

The people are thrifty and industrious; they have had fair measure of success in public life, and, in proportion to their numbers, more than a fair representation. So strong has been their political power for the last few years, that no public measure which may meet with their disapprobation can hope to succeed. The parish history, however, has known some unhappy years. During the time of Father Boucher, a spirit of insubordination and

criticism arose, which crippled for several years the right advance of the parish interests. This feeling was intensified at the coming of Father Sheehan. He was not of the same race as his parishioners, but he knew their tongue as well as those who were to the manor born. A better or more capable priest could not be found in our diocese. A racial spirit seemed for a time to threaten the destruction of the religious life; and under plea of personal ownership of church and parish property, the malcontents tried to force the Bishop to change the rector. Many scandalous acts publicly done by those in bad faith brought pain to the heart of the Bishop and shame to the good people of the parish.

The real motive of all the rebellion was in the desire of these insincere hearts to control the parish themselves, and to make the priest at all times slavishly do their behests. The war continued for nearly four years. Two-thirds of the people absented themselves from Mass on Sundays, and as a boycott measure refused all financial aid to the rector. Father Sheehan, however, showed admirable coolness and back bone in every hour of the trouble. The people, little by little, came to their senses, so that seven years ago the majority were again in their places about the altar, speaking sorrow for their misdeeds and asking pardon from the Bishop and from their pastor. Now there is a spirit of docility amongst the people, and the traditional virtues of the Canadian Catholics again prevail.

Father Sheehan was born in Worcester, was educated at Holy Cross and at Troy Seminary, where he was ordained to the priesthood in June, 1875. He is a man of unusual mental parts, is a master of several languages, and is naturally gentle and peace-loving. He has, nevertheless, proved himself capable of hot and tireless battle when his own rights are assailed, or the obedience due his Bishop denied.

# WORCESTER COUNTY,

ST. DENIS' CHURCH,

ASHBURNHAM.

Fitchburg, said the first Mass in Ashburnham some time in the year 1853. It was said in the home of John Nash on Water street. This is certainly not the first Mass, for an old record at St. John's church, Worcester, written in 1846, speaks of Ashburnham as then a station attended from Worcester, and containing a Catholic population of "400 Railroad Men." With the moving of the labor, went the "400," and after their going, we seldom hear of the priest, and we know the people had little care, till 1864, when Father Bannon became pastor of Otter River, and Ashburnham was given to his charge. In 1822, the Methodists built a church, which Father Patrick McManus, who in 1871 was made pastor of Otter River,

purchased from them, and blessed for Catholic service under the patronage of St. Denis.

In July, 1871, Rev. Denis Moran was made the first pastor of Winchendon, and Ashburnham became a mission of the new parish. Father Moran remodeled and made the old church respectable, and so left it in the care of his successor in the pastorate of Winchendon, February, 1880, the Rev. John Conway. The old church yet serves the people. From the time of Father Conway's appointment till the town came under the jurisdiction of Rev. John L. Tarpey, pastor of West Fitchburg in 1886, the people had Mass every Sunday.

In 1893, Rev. John L. Tarpey built the mission church in South Ashburnham; then for two years the town was given to the care of Father Alfred Langevin, and so remained till Bishop Beaven made it an independent parish under the charge of Rev. Dr. Moyes, in 1895.

When the church was blessed in 1871, there were seventy-five families, Irish and French. The count is about the same to-day. Business depression has forced the people to other places in search of work, and the promise of earlier days for a considerable Catholic population is not having fulfillment. The baptisms averaged about ten each year and the marriages three. There is record of one convert from Protestantism since 1895.

The Catholic people, though few in number, are of excellent repute in the community. Some few are in business, they stand well socially, while in the political life of the town their influence is very considerable.

For nearly two years the parish has been in the care of Rev. Charles McManus, whom the bishop was kind enough to send thereto, while the rector, Rev. Dr. Moyes, was away in study. Dr. Moyes is a scholarly man of unusual parts. He is an elder brother of Right Rev. Mgr. Moyes, Canon theologian of the Chapter of Westminster, under Cardinal Vaughan, and editor of the *Dublin Review*. Rev. David Moyes, pastor of Ashburnham, is himself a Doctor of Canon Law, who won his degree with high credit in public examination at the University of the Sapienza in Rome, in 1890. At the present time he is engaged at Washington, D. C., as advocate in ecclesiastical cases before the papal legation, under headship of his excellency, Archbishop Martinelli.

#### CHURCH OF ST. CATHERINE,

ATHOL.

THOL on Miller's River, was settled about 1735. The original settlers consisting of five families, were from Hadley. It became a town in 1762. Its great man was John Murray, an Irishman. Whether there were any Catholic towns-people, before 1847, cannot be ascertained; but in that year, James Sullivan and Daniel Harrington with other Catholic Irishmen, who labored in the building of the Fitchburg railroad, came to Athol, and with their advent begins the certain history of the church.

It is said in Athol that Father Fitton had visited and served the Catho-



REV. J. H. GAVIN.



REV. JOHN CONWAY.



Rev. E. F. MARTIN



REV. M. J. CONNE.



REV. JOHN T. SHEEHAN.



lic people, while he was pastor at Worcester. This was in or before 1843. We know definitely that some priest (probably Father Jeremiah O'Callaghan or Father J. B. Daly, both of whom served the Vermont missions) said Mass in the town in 1847. It was said in the poor "shanty," built for the temporary home of the railroad laborers. It is likely too that Father Gibson said Mass in 1846; for he puts down the fact on the records at St. John's, that Athol in that year had "200 Catholics,—railroad men."

After 1850, Father Gibson who was pastor of Worcester, with the mission of Fitchburg and surrounding towns, came to the people of Athol at regular intervals and said Mass in the house of Patrick Doyle on the Petersham road, or in that of Patrick Sullivan.

Some time between 1852 and 1854 Jonathan Wheeler sold Father Gibson an old Baptist church. The priest was unable or unwilling to meet his obligations, and the church in a little while reverted to the original owners.

Some one, very likely Father Turpin, then of Fitchburg, bought it again in 1856, and it served the Catholic people of Athol till 1884, at which time the present basement of the contemplated church of St. Catherine, was built by Father Edward Martin, who two years before had become the first resident pastor of Athol. He put it in condition for the decent and becoming worship of the Lord. From 1856 to 1864, Father Turpin attended to the Catholic people of Athol; then the charge was given to Rev. Thomas H. Bannon, pastor of Otter River. He said Mass each month, in Athol, as did his successor in the pastorate of Otter River, till the coming of Rev. Edward Martin, March 10th, 1882.

Father Martin made his first home in an old farm house on Allen street. In 1883 he bought the Drury grove, cut off its timber, and sold it for a sum sufficient to pay in full for the four acres on which it had grown. In the next year he built, and becomingly furnished at a cost of \$4,000, the fine basement in which the people worship. After a short respite he began the building of the parish house, had it completed, and was living therein October, 1885. Exclusive of grading the grounds, and interior furnishings, the house cost \$4,000. A very conservative estimate of the parish property which comprises land, church basement, parish house and cemetery of four acres would place it at \$12,000. It is free of debt, and in excellent condition. When the judgment of the pastor warrants, the people will begin the superstructure of the contemplated St. Catherine's church, plans for which by Architect P. W. Ford, of Boston, showing a beautiful temple of the Gothic order, are already in the hands of the pastor. A neat sum already gathered is earning interest to that end. Father Martin has in his spiritual care the towns of North Dana and Orange. North Dana has eight to ten Catholic families, while Orange, where Mass is said every Sunday in the Town Hall, has fifty more. Orange was a mission of Otter river from 1864 to 1868, at which time it was given to the care of Rev. Henry L. Robinson, just then made pastor of Greenfield. knew his care or that of his successor at Greenfield, Rev. Patrick McManus, till the fall of 1878, when it was attached to the new parish of Turner's Falls. When Father Martin was made pastor of Athol it came to him, and has been

part of his parish since. The whole parish has about nine hundred souls. The original Catholics were wholly Irish, or the children of the Irish; now there are some French-Canadians and a sprinkling of Lithuanians. They have good reputation with their neighbors as a body. Unfortunately they are said to be broken up too much for their own immediate good into little cliques, whereby their strength is frittered away, so that socially they have not made the material advance their condition could give hope for, while politically, for a like reason, they appear devoid of almost any influence. The men in business life could be counted on the fingers of one hand.

Since the formation of the parish in 1882, to July, 1898, there were 747 baptisms in Athol, and 177 marriages during the same time. There were twelve converts from Protestantism, whose character is shown in their pastor's terms, "God-fearing men and women." Father Edward Martin, the pastor was born in the missionary days, January 28, 1844, and just close to the place of his own labors in Barre. He went with his parents to Worcester, where he studied in her schools till 1862. Then the tocsin stirred the Celtic blood within him, and his life till 1865 was amid the battles, marches and voyages of the Civil War. He served as soldier and sailor, and to-day shows the severe and useful training of both branches of our country's armed service, in the tall, strong and upright figure, in the short sharp sentences, the hearty energetic ways, and in the force of command whereby he has always been able to deal successfully with men, and for their own good. After the war he determined to become a priest if God so willed. He studied from 1870 to 1873 at St. Charles' college, Maryland. In 1873 he began the study of Philosophy and Theology at St. Joseph's seminary, Troy, N. Y., where he was ordained a priest December 22, 1877. He was assistant at Lee from January, 1878, to November, 1879. He was at Winchendon till February, 1880; assisting Father Denis Moran, with whom he went to Adams, and there served till his appointment as pastor at Athol.

#### ST. PAUL'S CHURCH,

BLACKSTONE.

The the opening of the Providence railroad a wonderful impetus was given to manufacturing interests all along its line, and in answer to the call for "help," Irish people began to crowd the valley of the Blackstone. The mill owners soon found in them proper material for good operatives. They were bright and trustworthy, honest, and so poor that they could ill afford time for "vacations" and "visits," as was customary with the native workers, hence the spindles during mill hours were never idle and the shuttle was always flashing back and forth in the laboring looms.

The priest came to them from Worcester and had "Stations" amongst them which he regularly visited at Uxbridge, Blackstone, Waterford and Woonsocket, both before the building of the road and afterwards.

Blackstone was then an important place, and here as early as 1834 Mass was said by Rev. James Fitton in the home of Edward McCabe. There were twenty persons present. Father Fitton held services but a few times at Black-

stone, for at the establishment of a mission at Woonsocket, R. I., that same year, the Catholics went thither, and when later on a church was contemplated, Blackstone people gave it hearty support, moral and monetary. The Woonsocket church was completed and dedicated in 1843.

It was of wood and cost \$2,000. Edward McCabe, of Blackstone, in whose house the first Mass was said, and Edward Carroll, who was one of the original twenty at that Mass, were respectively treasurer of the Woonsocket building fund and committee man for the collection.

The people attended services at Woonsocket until 1852, in which year the people of Blackstone had increased from twenty to more than six hundred, and Bishops Fitzpatrick and O'Reilly "agreed" upon the appointment of Rev. Charles O'Reilly, who had been from 1846 pastor at Woonsocket, as the first resident pastor. The new parish lines embraced land in both dioceses, hence the reason for the Bishop's agreement. Father O'Reilly, the new rector, was a cousin of Bishop O'Reilly, of the Hartford diocese, and was but a short time in Blackstone before receiving generous help in his church work from every side.

Welcome Farnum, the owner of the woolen mills at Waterford, one of the villages making up the town of Blackstone, had brought to his mills from Ireland skilled weavers in wool. These people earned his good will, and he showed this by presenting to their priest the deed of a plot of land for a church, and \$500, with which to begin operations. The land given by Mr. Farnum was on the line dividing Massachusetts and Rhode Island, and hereon St. Paul's church a plain Gothic structure in stone was built. The main entrance to the church as it stands to-day is through a tower reared in Rhode Island, while the body of the church rests in Massachusetts. The original church was dedicated in 1852; the present church has been considerably enlarged, the whole remodeled and beautified in the pastorate of Father William Power. It will now seat one thousand persons.

Rev. Charles O'Reilly, the first rector, was born in County Cavan, Ireland, 1792, and there was educated and ordained a priest. Immediately after ordination he went on the "foreign missions," and was stationed for a while on an island of British West India. He built a church there. He came to Woonsocket in 1846, and there remained till his transfer to Blackstone. He died September 29, 1857, at the age of sixty-five. He is buried beside his church.

Rev. Edward J. Sheridan, who then was pastor of St. Mary's church at Uxbridge, came in his stead, October 1, 1857. Father Sheridan still retained, however, the care of Uxbridge, Whitinsville, East Douglas and Manchaug, his missions.

Father Sheridan set himself energetically to finish the church necessarily left incomplete by Father O'Reilly. This he did, while attending at the same time all the missions lying between Uxbridge and Millbury in the valley, and Grafton and Westboro with their neighborhood beyond.

Father Sheridan was born in Ireland in 1824. He emigrated with his parents to Canada when three years of age. At St. Hyacinthe's College, Que-

bec, he made his classics and was graduated therefrom in 1848. He had studied law, had been admitted to the bar and for a time had practiced at Portland, Me., but soon tiring of this, and answering the spiritual call which he had heard for a long time from within, he entered the Grand Seminary, Montreal, the following year. He was there ordained a priest after the ordinary course in theology, in 1853, and immediately after was appointed pastor of St. Mary's church, Uxbridge. Father O'Reilly had commenced here the building of the church and Father Sheridan upon his coming completed it.

At the death of Father O'Reilly he came to Blackstone, and here and on the missions labored earnestly until 1867, when he was made pastor of St. Vincent's church, Purchase street, Boston.

In 1871 he was transferred to St. Mary's, Taunton, where he died August 19, 1896.

His death came suddenly while at duty in the vestry of his church. He was then seventy-two years old, and had been forty-three years a priest. Father Sheridan, like many of the pioneer priests of the early days, was of unique and strong personality. He was tall, of sinewy frame, with shoulders and arms strong as steel, and withal courageous as a lion, as he needed to be in the times of long drives and midnight exposure to all the dangers of the unprotected highways.

The story is told of three men stopping Father Sheridan, who was returning at midnight from a sick call, and attempting to rob him. Sudden as the lightning the priest's long arm struck down the man attempting to enter his carriage from the side; with the other arm he grabbed by the collar the man entering the carriage from behind, and striking the horse a fierce cut of the whip, the maddened animal leaped over the third into the dark night, and tore along frantically towards Woonsocket. Father Sheridan, all the while retaining his grip on the neck of the robber, before the frightened steed had reached the lights of the town, had again gotten control of the lines, and was able forthwith to hand over the bruised and bleeding thief to the mercy of the constables.

In Father Sheridan's stead as pastor of St. Paul's came the Rev. Thomas H. Bannon, who continued his ministrations until the spring of 1870, when he was forced by ill-health to resign his charge. He died of consumption in Boston the November following. Father Bannon was born in Boston and was ordained to the priesthood in the seminary at Quebec. This same year the diocese of Springfield was set off from Boston, and the new bishopelect, even before his consecration, gave Rev. William A. Power, then assistant to his brother, Rev. Dr. J. J. Power of Worcester, his choice of the rectorship of the new cathedral at Springfield, or the pastorate of St. Paul's. He chose the latter, and is now rounding out the twenty-ninth year of a continuous and happy service.

There have been 5,815 baptisms, 1412 marriages, and 25 conversions from Protestantism since the founding of the parish. These converts were mostly Americans, and with one exception (a lawyer) laboring people.

The parish owns a stone church; a parochial residence which stands on

a plot of ten acres; a two-story frame building 80 x 42, called Institute Hall, built in 1874 at a cost of \$9,000, and containing a large hall, used Sundays for catechism, and having a seating capacity of seven hundred; and three small halls for the use of societies attached to the church, and St. Paul's cemetery, bought in 1850, to which, by the present rector, there have been made three considerable additions, the last, in 1898,—a plot of land of four acres with a small cottage house thereon.

The curates of this parish have been Rev. Henry Mariè Smyth, from November 5, 1865, to the going of Father Sheridan, 1867; Rev. Bartholomew McKeany from 1876 to 1879; Rev. Daniel O'Sullivan, 1879 to his death, 1885; Rev. John D. McGann, 1885 to January, 1888; Rev. James M. Prendergast, January, 1888, till October, 1890; Rev. James A. Hurley, October, 1890, till March, 1898, and Rev. William Adrain, who came June, 1898, and is still at labor.

Within the forty-seven years of the parish life, there have been four pastors and seven assistants, and the people have increased from the score of Catholics who heard the first Mass in 1834 to six hundred in 1852, and now, in the year of our Lord 1899, to more than two and a half thousands.

The earliest Catholics were to a man of Irish origin. The present congregation is one-seventh French Canadian; the balance, like the pioneers, are Irish by birth or blood.

There are many marvels to be recorded in the history of the Catholic parishes of New England. The mustard seed in a thousand places has become a great tree, and so it is in Blackstone. The score of poor Irish immigrants, who gathered about Father Fitton, eager-eyed and hungry-hearted for the things of God, sixty-five years ago, were exposed to the jibes of the ignorant and unkindly portion of the community into which they came; but they bore themselves patiently, with eyes lifted to the sky and have become in our day a people blessed of God and man. To-day they are prosperous and powerful. When we except the mills, two-thirds of all the real estate of the town is in their hands.

The majority of the teachers in the schools are their children. They fill most of the town offices. One of them is representative in the Massachusetts State Legislature. Many of them are in the liberal professions, and several, by the grace of God, have found their vocations in the priesthood. All of this their pastor can write of them, and still add that "the same love of faith that characterized the first settlers is to-day conspicuous in their children."

Rev. William A. Power, the present pastor, was born in Charlestown, Mass., in 1837, and was ordained a priest by Right Rev. Bishop Timon in the cathedral at Buffalo, N. Y. in June, 1866. He was at once assigned by the Bishop of Boston as assistant to his brother, the pastor of St. Paul's, Worcester, whence he was called to Blackstone.

Father Power is a scholarly, kindly man, gentle of speech and manner. It is not the gentleness of weakness, however, for he is one of the manliest of men, and has plenty of fire, which has suddenly flashed and burned more times than one when defence of his church or his people called; but his is

the gentleness of one who loves God and God's creatures. Though an invalid for years, he seems to be ever the happiest of men. "Father William" everybody calls him, and everybody likes to be near him. He always has worn "the white flower of a blameless life," and one who wrote of him did not say untruly when he penned that there was about Father William Power "sunshine and the soft rains of spring, and the voices of little children gathering flowers for Our Lady's altar." In 1893 he received the unanimous vote of his brother priests for a place on the Bishop's council, and, re-elected in the same manner, he still serves.

#### ST. ANTHONY OF PADUA'S CHURCH,

WEST BOYLSTON.

HE first public act of worship by the Catholics of West Boylston, now organized as the parish of St. Anthony of Padua, dates back to 1843 or 1844. Before this, the Catholic pioneers tell us, after a week of toilsome labor, they would gather into some house, and there recite the Rosary, make the Stations of the Cross before a set of small pictures, and sing lymns, as had been their custom in the old lands. They were Irish or French-Canadians. The differences of tongue made necessary two gatherings. The Canadians grouped around one of their countrymen who could read books of piety, while the Irish in somewhat like manner did the same elsewhere.

In 1845 they united their efforts and pledged themselves to support the minister of God generously. Both Irish and French numbered then about thirty-five families. A priest was promised, and Father George Reardon, pastor of Springfield, came. He offered the Holy Sacrifice of the Mass for the first time in West Boylston in 1846. Thereafter the people had Mass once a month. Father Gibson came to the Irish after 1846, while the French were cared for by Rev. Philip Sacchi, of the Society of Jesus. The house of Felix Nugent, on French Hill, and that of Jean Richard, on Beaman street, were made the chapel when either of the missionary Fathers came to the town.

Shortly after, Mass was offered in Oakdale, in the house of Moise Roy, and in that of James Hartigan. In 1847 Father Gibson, alternating with Father Meigneault, came for Mass twice in the month, the French defraying expenses one Sunday and the Irish the other.

In 1852 a plot of land was bought, and in 1853 Father Gibson began the erection of a modest chapel, called St. Luke's. This was completed by Rev. Father L'Eveque in 1854. In 1856 Father Gibson left the care of Worcester and the missions to Rev. John Boyce. Rev. Father Noiseux acted as assistant, with special care of the French, until 1857, when Rev. P. T. O'Reilly, afterwards first Bishop of Springfield, came to the mission under the direction of Rev. Father Boyce. He enlarged and repaired St. Luke's chapel, and attended to its interests till 1862, when Clinton was made a parish and West Boylston became its mission. Rev. Father Connolly was in charge for one

year, then was succeeded by Rev. Fathers Quinn and O'Keefe, who served till Rev. R. J. Paterson was appointed pastor in 1868.

Some years later the families who had established the little mission were joined by other Catholics, most of whom came for work in the boot shops, and the settlement was thought important enough to be made a parish.

In 1869, accordingly, Rev. A. J. Derbuel was appointed the first resident pastor of St. Luke's, and was given, in addition, the care of the church of Shrewsbury. He shortly afterwards established a mission at Sawyer's Mills, in the town of Boylston. Under his skilful management the parish grew rapidly. The old St. Luke's chapel soon became too small for the people's needs, and steps were taken towards the building of a more spacious and becoming place of worship. A house with a large plot of land was bought in a most pleasant location, between the villages of West Boylston and Oakdale. At about the same time also twelve acres of land were purchased for a cemetery. The people were delighted at these shows of zeal, and their offerings came, prompt and generous, to strengthen the hands of their pastor.

In 1878, while the pastor was in Europe in quest of health, the parish sustained a heavy loss in the burning of the parochial house. Rev. A. Delphos, who was then in charge of the parish, escaped from the building with difficulty.

The contract for building the new church was given out in 1879, and November 24, 1882, it was dedicated, under the patronage of St. Anthony. A handsome building and a most becoming place of worship it was. It seated 700 people, was the pride of the Catholics, and an ornament to the town. A house for the priest was bought June 7, 1881, and a stable built nearby.

The task of organizing the parish, building the church and caring for the missions attached to West Boylston (Holden was then a mission to West Boylston) soon beat down the already impaired health of the pastor, and in May, 1886, God called him.

Father Joyce, who was then the curate, was left in charge of the parish till October of the same year, when Rev. D. F. Feehan was named the pastor. He was zealous and successful. His knowledge of the French language, his readiness to speak it, and his good will endeared him to the Canadian people, who then numbered four-fifths of the Catholic population. He soon had a fair portion of the church debt paid and extensive repairs made on the church and the house. Through his efforts a beautiful monument was erected to the memory of his predecessor, Father Derbuel.

In the fall of 1888 he was called to take charge of St. Bernard's parish at Fitchburg. He is now its permanent rector. His successor was Rev. J. B. V. Campeau. Under Father Campeau the church debt was being rapidly paid, and the erection of parochial schools planned, when, on the 2d of May, 1890, the church was burned to the ground. This was a great blow, both to the pastor and people. After the fire their worldly values summed up but \$2800, but they had energy and good will. They were united, too, and im-

mediately decided to build a new church, surpassing, if possible, even the beauty of the one whose loss had cost them bitter tears.

Before the end of the following month, June, 1890, the walls of the basement were in place, and the work on the superstructure was begun. A church more beautiful than the old was completed in November, 1891, and dedicated to God by Rt. Rev. Bishop O'Reilly.

But now came a new hardship. By act of the legislature of the State of Massachusetts, about this time, a mammoth reservoir was ordered built for Boston and the neighboring cities. West Boylston is to be annihilated by this enterprise. In December, 1896, the property of the Catholic church had to be sold to the State. For three years the people may use the church, then nothing of St. Anthony's parish will remain save the ennobling memory of the sacrifices and victories of a good people.

The property comprised in the above sale embraces the new church of St. Anthony, the land, the parochial house and the stable, with old St. Luke', and its land, all situated in the town of West Boylston, together with the church and land in Sawyer's Mills.

The mission of Sawyer's Mills was established by Rev. A. J. Derbuel in 1873. The first Mass was held in the basement of the old school-house near the Lancaster Mills by Rev. Richard Walsh, then assistant to Father Derbuel. The mission remained under the care of the pastors of West Boylston, who held services in the school basement till 1890, when Rev. J. B. V. Campeau built a chapel. This was dedicated under the name of the Sacred Heart on Palm Sunday, 1890. It seats 120 people, and amply accommodates the congregation.

Father Campeau was replaced by Rev. James Galvin February 17, 1898. He is now pastor at East Douglas. The curates during his time were: Father Andres Oudet, from August, 1889, to February, 1891; Father Caissy, from November, 1892, to July, 1893; Father O'Connor, from July, 1893, to September, 1895; Father J. A. Lord, from September, 1895, to May, 1897; Father A. P. Powers, from May, 1897, to January, 1898.

In April, 1899, Rev. James Galvin was transferred to Shelburne Falls, and was succeeded by Rev. Father Balthasard, who is yet the pastor.

# ST. JOSEPH'S CHURCH.

NORTH BROOKFIELD.

ATHER FITTON says that a "station" was held at Brookfield, while the Boston and Albany Railroad was in process of construction; and inasmuch as the road was opened for traffic on October 1, 1839, it follows that before that date, Father Fitton had found Catholics here and had remained with them long enough to hear their confessions and say Masses for their benefit. It is safe to infer that he came more than once.

It may be that those for whose care he came, moved on with the "work" of the road, as was the case usually; though frequently, some of our people remained in every town after the great laboring army moved on. We are not able to say what men stayed; or that any man of the first laborers lingered.

The earliest Catholic Irishman of whom we now have knowledge was William Noone, who came from Ireland in 1843 or 1844.

The parish records at St. John's church, Worcester, 1846, prove that the pastor came thence at divers times to minister in North Brookfield. Father Gibson was then the priest in charge. The following year Rev. John Boyce was associated with him. The old residents say that Father Boyce also came at intervals.

The records are meager for the ten years following; though, in 1853, we hear of more than a score of Catholic Irishmen, who came some time before that date. Some of the names have been preserved. They were James Downey, Charles Quigley, James Dempsey, William Egan, Patrick Powers, Mortimer Howard 1st, Mortimer Howard, 2d, William Doyle, Denis Gleason, Eugene Howard, (whose two sons became priests of our diocese,—Michael, died, the first pastor of the church of the Holy Rosary, Holyoke, and James is yet assistant at St. Peter's, Worcester), Bartholomew Howard, John Daley, John Fennell, Michael Murphy, James Hennessey, John Gorman, Edward Dowling, and John Carter.

A great deal of feeling obtained against the Catholics of the old days, and seldom was opportunity to harass the poor people let pass unimproved. No place or person was sacred in the eyes of the bigots.

At one of the early Masses a man named Kimball attended, and during the solemn ceremony openly laughed at the worshippers and ridiculed the priest. The people bore with him for a space, till, encouraged by seeming immunity, he grew boisterous, then William Egan took him in hands, and leading him from the place, soundly kicked and cuffed him to his heart's content.

This feeling of hatred grew as the Catholics increased in importance. It was intensified in the Know-Nothing period a little later. It culminated at the Christmas time of 1856, in a dastardly attempt on the part of some miscreants to tar and feather the missionary priest, Father Meigneault, who at that time began to regularly visit the Catholics of North Brookfield. They had heard of the treatment of Father Bapst at Ellsworth, Me., and thought to repeat the deed here. Word reached the Catholics that Father Meigneault would be waylaid on Christmas morning when expected from Spencer. Thirteen sturdy Catholic Irishmen, armed in honesty of purpose, and with hearts aflame for the priest's protection, went to the place agreed upon for the outrage. Their set faces cowed the bigots, and Father Meigneault passed unscathed to the house assigned him. In the morning he said Mass for the people, and attended to all their spiritual wants.

In view of the present unfortunate show of race feeling at North Brookfield, it is interesting to recall the fact that Father Meigneault was a French-Canadian, and the men who went out to the Spencer line ready to face death in his defense were Irishmen.

Father L'Eveque said the first Mass of which there is now certain memory, in the house of William Doyle. The house then stood on North Main street, but has since been moved to Bell street, and is occupied now by the family of Michael Murphy.

Beyond a doubt Masses other than those said by Father Fitton were offered up in North Brookfield before this; for the records at St. Michael's in Springfield show that Fathers Riordan and Doherty, who were pastors in 1846 and 1848, had come more times than one to North Brookfield, as did Father Edward Sheridan, of Uxbridge and Blackstone, after 1853.

Masses were said at divers times in the homes of Owen Howard, John Daniels, Patrick Marra, and the Hennessy family.

During Father Healy's pastorate of Ware, North Brookfield received his regular attendance. He purchased the land whereon sits St. Joseph's church, and Father Moran, his successor, built the church. This church will seat six hundred. For two years preceding the building of the church, Father Healy said Mass in the Town Hall. At this time great difficulty was experienced in getting land for parish purposes. Many respectable people had a kindly feeling for the Irish Catholics, but others would not have them near. A home could not then be purchased by any of them on North Main street, even though the money was held in hand wherewith to pay for it. By a strange irony of fate nearly the whole of this splendid street to-day belongs to their children. For a greater reason the town's-people would not sell land for church purposes; and when it became necessary to procure land for such purposes the kindly offices of a Protestant neighbor had to be engaged. The Hon. Amasa Walker bought for the Catholics the site for their cemetery, and another neighbor purchased the land for the church.

A portion of the Penobscot Indians were encamped on the church site at the time of the purchase.

Father L'Eveque came from Millbury, and officiated while en route at Spencer. Later on when the church was built in the latter town, the people from the Brookfields walked the four miles of hill and dale intervening, glad to hear Mass, and back the four miles to their homes again. Men and women did this regularly.

July 20, 1867, North Brookfield was made a parish by Bishop Williams, and Rev. Edward Turpin was named its first resident pastor. The day of Father Turpin's appointment the church was dedicated by Bishop Williams, who also said the Mass, and confirmed 352 people. Father Turpin died September 6, 1868, and was succeeded by Rev. Austin Becker, O. S. F. He left October 7th, same year. Rev. Henry Mariè Smyth, who succeeded, was born in the town of Monaghan, county of Monaghan, Ireland, in 1830; studied in St. MacCartin's college, in his native town; immigrated to the United States in 1860; renewed his studies in St. Charles' college, Ellicott's Mills, Maryland; from there he entered Nicolet college, Canada, where he finished a classical course, and then entered the Grand Seminary, Montreal, for the study of theology. He was ordained a priest in SS. Peter and Paul's Cathedral, Providence, Rhode Island, by Right Rev. Francis Patrick McFarland, Bishop of Hartford, on Saturday, November 4, 1865. He celebrated his first Mass in St. Paul's church, Blackstone, Sunday, November 5, 1865, having received from Rev. John J. Williams, V. G., the appointment as assistant pastor to Rev. E. I. Sheridan.

When Father Sheridan was named pastor of St. Vincent's church, Boston, Father Smyth continued with him as curate, until appointed pastor of North Brookfield.

During his assistant pastorate in Boston he was elected chaplain of the Ninth Massachusetts Regiment, and was commissioned as such by Governor Alexander H. Bullock on August 3, 1868. He died at the parochial residence in North Brookfield on October 22, 1871, aged thirty-two.

Father Michael Walsh came to the rectorship November 11th, after the death of Father Smyth. When he came the parish was weighed down with a debt of \$13,000. He set himself to the paying of this, and when he died in May, 1885, every penny of the debt had been cleared.

Rev. Michael Walsh was a great loss to the people. They loved him with a personal love beyond that which is ordinarily given the priests. He was a typical Irishman, fond of a song and a story, of a sunny disposition, and a player of practical jokes, whose fun always took a kindly turn, however; and with all this, he was every inch a true priest. It has been said of him that in the winters of his time he was obliged to go on sick calls, or in the performance of his other duties, over bad roads with the snow at times as high as his arm pits, and yet no one ever saw Father Walsh in bad humor or cross-grained because the call had come. When excuses were made for bringing the father into the storm, it was always met with a sally of kindly wit, and when the poor called the kindness was the greater. No wonder, therefore that the people loved the good priest, and this they showed after his death by erecting over his body a monument that speaks of the high regard in which he was held.

Rev. James P. Tuite succeeded him in the June of the same year. Father Tuite was born in Blackstone, Mass., where he received his early education. He was graduated at St. Charles College, Ellicott City, Md., and was ordained to the priesthood at the Grand Seminary, Montreal, December 22, 1877. He was at once assigned to St. Anne's church, Worcester, as curate to Rev. Denis Scannell; next for a while to Millbury; then to St. John's church, Clinton. He was at Clinton three years, when called to North Brookfield.

When Father Scannell died in August of the present year, Father Tuite was promoted to the fine parish of St. Anne, where he had begun his priestly labors twenty-two years before. When he came to North Brookfield, the parish was free of debt. He bought a house for a parish home shortly after coming. That house is now the home of the Sisters of Mercy, who teach the parish schools. Next the parishioners enabled him to put a bell in the church tower. In 1888, he was empowered by the bishop to buy the splendid Douin estate in the sightliest part of the town, Mt. Pleasant, and calling thereto five Sisters of Mercy in August, he opened a parochial school in the fall of the same year. It has been successful; and now, exclusive of the French children, whose parents have been at variance with Father Tuite through racial reasons, three hundred pupils, boys and girls, are daily taught by the nine nuns. The school has equal grades with the town schools.. The graduates compare favorably with the best the other schools produce.

The parish has a large tract of land, a church and school, convent, presbytery and stable. All the buildings are in excellent condition well lighted and ventilated, and steam heat makes them comfortable. The church is free of debt.

The people in general are thrifty and orderly. Many are bootmakers, store-keepers and farmers. They have considerable political influence, which, under advice from the pastor, has been used in the interests of sobriety and public order for years. There is no open saloon in North Brookfield; and this is owing to the Catholic voters. For some years now, however, a most unhappy and scandalous rebellion against parochial and diocesan authority, on the part of the French-Canadian people of the parish, has been working incalculable harm in North Brookfield. The spirit of Cahensleyism is ripe there; and some of the poor Canadians, led by firebrands from among their own countrymen, have made loud demands for a priest, who would preach to them in French. This seemingly pardonable claim covered a dark design, as their subsequent acts have proved.

Father Tuite is said to know French sufficiently well for all practical purposes; but, that no excuse might be left the malcontents, the bishop in 1891 sent them, as Father Tuite's assistant, Rev. Phileas Trottier, who is a French Canadian by birth and training. The war did not cease. They still wanted their own man, and through him their own management in every parish concern.

Bishop Beaven is known to be unusually considerate and gentle, but when the rightful exercise of his episcopal authority is denied him, and that contunaciously, he can be, and is, as uncompromisingly dure and immovable as the heart of Mt. Tom. Bishop Beaven rules the diocese of Springfield; he is thought to rule it with absolute fairness; and the men of North Brookfield who thus far have failed to see these two facts, are thought by the rest of us to be as blind as Bartimeus.

There is small sympathy with them in any quarter, and whatever pity may have been theirs hitherto is now lost them, by the shameful extremes to which they have gone within the present summer. They have brought in, and they support an interloping priest who is without credit, who has no authority to exercise priestly functions, and who presumes to continue in spite of the express prohibition of the bishop. They have thus flung the last insult into the face of authority, and only the most mischievous consequences can be looked for.

Not until the close of the war did any Canadians come. Now they number 800, while the general parish count is 2,300.

Upon Father Tuite's promotion to Worcester, Rev. Humphrey J. Wren was made pastor of St. Joseph's parish. Father Wren was born in Greenwich, August 29th, 1861, was educated in the schools of that village, and then made most of his classical studies at St. Hyacinthe college in Canada.

He completed his college course at North Easton, Erie county, Penna. After graduating there he returned to St. Hyacinthe college and was a professor in that institution for three years. He entered the Grand Seminary at Mon-



REV. JOHN F. LEONARD.



Rev. H. J. WREN.



REV. M. J. MURPHY.



REV. WILLIAM F. GRACE.



REV. P. TROTTIER.



treal for his theological studies, and on May 30, 1889, he was ordained a priest at St. Hyacinthe college. Immediately upon ordination Father Wren went to Ashburnham, where he served eight months. He was then sent to South Hadley Falls, which parish included Plainville. Here he built a little church for the French people.

He was sent to Warren as curate to Rev. J. T. Madden, now pastor at Webster. After a short stay at Warren, Father Wren was made rector of the parish of Mittineague, which then included East and West Longmeadow. When the bishop divided the parish of Warren, Father Wren was made the pastor of West Warren, and here he was on duty when called to Brookfield. He is a bright, amiable man, as much at home in French as in English. He knows the French people and their manners from A to Z, their virtues, their weaknesses and their sympathies. He is of light heart, and a raconteur of unusual skill, whose stories have more of hearty laughter than weight of tears. He has large capacity for work with all this, and, if any man can satisfy the complaining people he would appear to be that one.

There have been since the founding of the parish 3,540 baptisms, 670 marriages, and 10 conversions. Some of these latter became Catholics when about to marry Catholics. Some few persevered, and those who did are fervent and edifying. John Rusk came to the church in 1865, and was faithful to his death in 1886. William Vance was baptized on his death bed in 1883, as was Moses Tyler, a member of one of the oldest families of the town.

The curates have been Father Cronin, three years, January, 1873, to November, 1876; Father Conway, three years, November, 1876, to September, 1879; Father Foley, six years, September, 1879, to May, 1885; Father Joyce, three months; and Father Trottier, from July 23, 1891, to August, 1899.

This parish includes, as missions, New Braintree and Oakham.

## ST. MARY'S CHURCH,

BROOKFIELD.

Missions:—St. John's Church, East Brookfield; SACRED HEART CHURCH, West Brookfield.

N the party of men under the command of Captain Wheeler and Hutchinson, ambushed by the Indians at Wickaboag Pond in 1675, we find the names of Timothy Farley and John (Mc) Coye. In 1706 at Brookfield the Indians killed John Cleary. These people were unquestionably Irish. We cannot now make proof that they were Catholics.

In 1717 there came to Brookfield Margaret Baker and her husband, Captain Thomas Baker. She was the famous Christine Otis, who, with her mother a captive, had been taken from Dover, N. H., to Canada by the Indians in 1689, was there baptized and reared a Catholic, and at sixteen had returned to Boston with her lover, Baker; under his influence and that of Parson Stoddard, of Northampton, she lost her faith, and was rebaptized a Protestant, June 5, 1716. Shortly after her coming to Brookfield her half-

brother, Philip Robitaille, came to visit her, and remained a year. He was a Catholic.<sup>1</sup>

John Woolcot, a lad of twelve years, had been taken to Canada, and like other captives, had grown so attached to Indian and Canadian ways (and we may infer, faith), as to be unwilling to permanently remain in Brookfield. He was killed coming down the Connecticut with a load of furs in 1828.

This was the year after the reception by Christine of the famous letter from her old confessor, "the seminary priest," Father Seguenot, who earnestly besought Christine, his "spiritual daughter," to return to the Church.

Governor Burnet undertook to answer the priest, and the two letters were afterwards translated and printed at Boston. Christine remained in Brookfield till 1732.

We know nothing definite of other Catholics till some time in 1852 when twenty people gathered in the home of Michael and John Kelly, near the Boston and Albany depot, to assist at Mass offered up by Rev. Father Bouvier. There is no record extant proving that this priest came again. The first after him was Father Meigneault who, after 1853, came regularly once each month from Spencer, and gave the people his religious care. This continued for two years. He had the home of Mr. William Lahey for his work; and this good man himself was in those days a familiar figure as he rode in the saddle up and down the town and neighborhood giving word to the Catholics that the priest had come.

After Father Meigneault, Rev. James Quan, of Webster, assumed the charge of Brookfield, and for close to four years came faithfully. He said Mass in the home of Michael Smith.

Rev. Patrick Healy, when pastor of Ware in 1860, came, and finding the Catholics now so numerous that no private house could give adequate accommodations, engaged the town hall, and herein for two years more gave his services. Father Moran succeeded Father Healy, and said Mass and conferred the sacraments at Brookfield and West Brookfield till the appointment, July 20, 1867, of Rev. Edward Turpin, as the first resident pastor of North Brookfield and the neighboring missions. Father Becker had charge one month, then came Father Smyth, who in October, 1871, died, and was succeeded by Father Michael Walsh. He was pastor upwards of fourteen years until his death, May 16, 1885.

Brookfield itself was then set apart as a parish, and Rev. Cornelius Foley, who was Father Walsh's curate, was made the first resident pastor.

Rev. Charles Grace followed Father Foley. He died in 1889, and Rev. Michael Murphy, the present pastor, came in his stead. All records before the last decade have been lost, but since then the parish has known one hundred and twenty-three marriages, and five hundred and thirty-seven baptisms.

The twenty people, who were Irish or the children of the Irish, at the first Mass in 1852, are now increased to more than eleven hundred. Of these eight hundred are of Irish blood, and the rest of French-Canadian.

The pastor, Rev. Michael J. Murphy, was born in Suirville, parish of Moncoin, County Killkenny, Ireland, April 9, 1857. He attended Waterford University for his classics. After two years there he went to St. John's college, same city, where he completed his course in seven years.

He was ordained by Right Rev. Bishop Powers in Waterford, June 1, 1874. He came at once to America, and was located by Bishop O'Reilly at Chicopee Falls, assistant to his old college friend, Rev. Patrick Stone. After four years here he was sent to Worcester, as curate at St. John's church, and there remained till made pastor of Gardner in 1881.

June 17, 1889, he was transferred to Brookfield, and had Brookfield, East Brookfield, and West Brookfield for his parish. There is a church in each village; the one in Brookfield was built originally by the Presbyterians, and after twenty-five years of use by them, was purchased by Father Moran, and moved under his direction to its present site and fitted up for a parish church. That in West Brookfield was built in 1889 by Father Murphy, and the last in East Brookfield, was a brick school building, which Father Walsh bought and which Father Murphy remodeled into the pretty church now blessing the people.

The same year (1891) Father Murphy made extensive repairs on the home church. It was old and fast falling into decay when he came. He strengthened the whole building, made to it an addition of thirty feet, thus making space for commodious sanctuary and vestries; put in a gallery; finished the whole interior in panel work of white wood stained a cherry, and glorified the whole temple with the flood of light that streams through eighteen windows of stained glass. He now has all the parish property in excellent condition. In addition to the three churches, the parish has the presbytery at Brookfield. The curates in this parish have been Fathers J. G. Daley, from 1891 to 1897, inclusive; William A. Hickey, one month; M. T. Burke, three months; B. H. Adrian, eight months, and W. T. Slattery, who came July 1, 1898, and is at present there.

# ST. JOHN'S CHURCH,

CLINTON.

NE day in the spring of 1845 a traveler would have been perplexed to know what twenty-five people, men and women, in attitude of prayer upon their knees were doing, and what was the significance of the actions of the man, robed in white and gold, who seemed engaged in solemn ceremony at an altar.

All were in the open air. Some stakes were driven into the ground near the altar, and strips of cotton cloth shaded the candles. Any one of the worshippers could have said that the first Mass ever offered in Clinton was then being celebrated by Rev. Father Gibson, of Worcester, and the people gathered about him in rapt adoration were Catholic immigrants who had lately come to the town. Mr. Prendergast, Mrs. P. Ryan, and Mrs. McQuaid were present at this Mass. For two years thereafter Father Gibson came to the people. Ordinarily he said Mass in the house of Mr. Fahey once in every

five weeks. The Catholic people grew in numbers rapidly, and the need of a church was soon felt. Father Gibson collected the sum of seventy-five dollars (\$75.00) to this end.

In 1847 Rev. John Boyce came from Worcester in his stead. For a while he said Mass, once a month, in a house belonging to the Bigelow Carpet Company, and, after a time, every two weeks. Soon Father Boyce saw his way to the building of a church. He bought some land on South Main street from Abel Rice, and in 1849 had a little church erected. Thenceforward the people had Mass every Sunday. This Father Boyce was the famous writer known in the literary world as "Paul Peppergrass." He was a most eloquent preacher, too. For thirteen years the people of Clinton saw his face or that of his curate, Rev. Patrick T. O'Reilly, afterwards Bishop of Springfield, in spite of storm or heat or cold.

Fifteen miles over country roads, fasting, every Sunday morning approaches near to the heroic Both these men were brilliant and gifted, yet the best they had in heart and mind was none too good for the poor people whose eyes they endeavored to keep lifted to God. Father Boyce was said to be the most eloquent preacher of his time in New England, and "Some of our people to this day," writes Father Patterson, "remember with affection and pride the days and labors of Father Boyce." Father Boyce attended the people faithfully from 1847 to the December of 1862, when Clinton was made a separate parish, and Rev. J. J. Connelly became its resident pastor. Father Connelly died in the Carney Hospital at Boston, June 28th of the following year, and Rev. J. Quinn succeeded him immediately. He was pastor until April 14, 1868. In the May following Father D. A. O'Keefe came. Having contracted a severe cold at the funeral of Father Turpin in Fitchburg, he died of its effect in the October of the same year. Father O'Keefe was deeply regretted. He was but twenty-eight years old when he died, and was full of holiest promise. His funeral Mass was said by Rev. P. T. O'Reilly, then pastor of St. John's church, Worcester. The sermon was preached by the famous Jesuit, Father Bapst.

Rev. R. J. Patterson, now the venerable pastor of the parish, was then promoted by Bishop Williams. He came from Pittsfield, October 25th, 1868, and with characteristic zeal began at once the erection of a larger church on Pleasant street. This he had completed in the summer of 1869, and on November 21st of the same year the people occupied it for the first time. The church was a frame structure 76 x 64 feet, and could seat nine hundred people. It cost \$15,000.

The town of Lancaster at that time was an important mission of Clinton, and soon after being assigned to the pastorate, Father Patterson built there a neat little church wherein Mass is said every Sunday.

Clinton grew rapidly in the years following Father Patterson's coming, and the parish kept pace with the town. The pastor soon saw that a larger church was needed for the people, and he determined to build a temple worthy of them and in keeping with the dignity of worship due to God. He selected a lot on the corner of School and Main streets, and asked for the services of



REV. A. A. LAMY.



REV. G. H. DOLAN.



REV. R. J. PATTERSON (DECEASED.)



REV. P. L. QUAILLE.



REV. J. A. CHARLAND.



architect P. W. Ford of Boston. Mr. Ford's plans were accepted as soon as made, and work on the church was commenced. The corner-stone was laid August 8th, 1875, and the people had the comfort of seeing their old curate, then Bishop O'Reilly of Springfield, preside at the ceremony. Rev. E. H. Walsh, S. J., of Boston, preached the sermon. More than four thousand people are said to have been present. The basement was completed; then all labor was suspended until 1880, when, with renewed energies, the work of superstructure was taken up. The splendid temple was dedicated to God under the patronage of St. John, July 2d, 1886, by Bishop O'Reilly, assisted by Very Rev. J. J. Power, V. G., of Worcester, Thomas Griffin of Worcester, P. J. Garrigan of Fitchburg, T. J. Conaty of Worcester, J. Maher of Southbridge, W. J. Coyne of Adams, and a large body of neighboring priests. The dedicatory sermon was preached by Rev. C. A. McKenna, O. P.

The church is one hundred and sixty-five feet in length, seventy-five feet in breadth at the nave, and, in the transept, widens to one hundred and twelve feet. From floor to roof it rises sixty-seven feet, and from sidewalk to top of spire one hundred and fifty feet. It will seat fifteen hundred people. It is of Lancaster brick, with cut granite trimmings, and is Romanesque in style.

Inside it is elaborately decorated, and, all in all, may easily be counted in with the best ten churches of our diocese.

In August, 1888, a band of sisters of the Presentation Order came to Clinton. In the following fall the parochial school was opened. To-day three hundred and fifty children, boys and girls, receive the attention of the twelve nuns, under the direction of Sister Mary Angela as Superior. The school has nine grades. The old church serves as a school building. An addition built against it, in 1886 and '87, serves as a convent for the sisters. When Father Patterson came in 1868, nearly one thousand people could be found within the limits of the parish; now there is close to five times that number.

The first five decades of parish life shows 6214 baptisms, 1351 marriages, and 257 conversions from Protestantism; "and all these converts," says Father Patterson, "have kept the Catholic faith."

The parish owns St. John's church, school and convent, the presbytery, (the old Bigelow mansion standing on high, spacious grounds;) Sylvan Grove; the old church lot; the church in Lancaster with two acres of ground surrounding, and the hundred acres lately purchased for the new cemetery.

The old cemetery is now taken up by the Metropolitan system of water works, and the bodies are to be moved into the new cemetery. Father Patterson's last years have been burdened, and the bishop disquieted by wearisome and mischievous contentions on the part of some of the Clinton people about control of the cemeteries. The trouble is still unsettled.

The Catholic people of Clinton generally stand well in the community. They are, in the main, mill operatives, though among the leading merchants one will find many of our people, while in the building trades, and in ordinary business, they may be counted by the score. They are in all the liberal

professions. Judge John W. Cochran, who has been twice a candidate for the Lieutenant Governorship of the State on the same ticket with the lamented William E. Russell, and who is known throughout the Union as a man of force and promise, is a member of this parish.

St. John's parish has been signally productive in vocations to the priest-hood, and every end of our diocese knows the labors of its sons. "Our people," says Father Patterson, "are on a social equality with their neighbors; they have a share in the highest political offices, and have recognized influence for the good of the town life."

The assistant pastors have been Revs. M. J. Burke, from August, 1871, to November, 1871; M. Carroll, from April, 1872, to July, 1872; P. F. Callery, from August, 1872, to May, 1877; J. J. O'Keefe, from May, 1877, to December, 1878; C. F. Grace, from March, 1878, to February, 1880; M. J. Harty, January, 1880, to December, 1881; J. P. Tuite, January, 1882, to December, 1885; J. H. Gavin, January, 1883, to February, 1888; J. J. Gildea, July, 1885, to December, 1889; D. B. Kennedy, February, 1888, to December, 1890; J. J. Mullen, January, 1890, to September, 1891; J. M. Pendergast, January, 1891, to November, 1894; J. J. Nelligan, September, 1891, to November, 1894; Denis Mullins, November, 1894, to July, 1896; W. C. McCaughan, November, 1894, and still here; F. J. Reilly, July, 1896, to December, 1896; W. A. Gillfillan, January 19, 1897, to January, 1899; and Edward J. Fitzgerald, January, 1899, and yet on duty.

Rev. Richard Patterson was born in Ireland, May 14, 1835; he came to Boston very young, and there fitted for college. He was graduated at Holy Cross college, Worcester. He studied theology in the Grand Seminary at Montreal, and was there ordained by Bishop Bourget, December 22, 1866. He was curate at Pittsfield when called to Clinton. His life has been laborious in the extreme; he has always been deeply concerned for the good of his parish and the happiness of his people. Now as he nears the Scriptural limit of man's life, he can look about with complacency upon the towers of church, and school, and convent, and presbytery, and mark the troops of children that crowd the doorways of the church and class-room, and feel that his days have been fruitful in the things that bring good to men and glory to God.

The vast majority of the Clinton Catholics are of Irish blood, though there are here something more than two hundred and fifty French Canadians, some Germans, Poles, and within two years a good sprinkling of Italians.

# ST. MATTHEW'S CHURCH,

CORDAVILLE.

MISSION—ST. ANNE'S CHURCH, Southboro.

HE first Mass said in Cordaville was said at Wilson's Hall, which could be hired for the purpose only on condition that Philip Harrington would give bond preventing damage to the building. This Mass was said in 1860 by Rev. Patrick Cuddihy. He said Mass at intervals thence-

forward until 1864, when Father Barry came. When the diocese of Springfield was erected in 1870, Cordaville was transferred from Millford to Westboro, and Father Richard Donovan, then pastor in the latter place, came to the people. During Father Donovan's pastorate in 1872 Mr. Herbert Wilson deeded half an acre of land to the Catholic people as a church site. Two years later Father Eagan, the successor of Father Donovan at Westboro, began excavations for the church. Father Cornelius Cronin, who came in 1877, built the church. He died on the 22d of September, 1881, and was succeeded by Rev. R. S. J. Burke, who served the people until succeeded by Father McCov in February, 1887. Just preceding the appointment of Father McCoy to Westboro, Cordaville was made a parish, and Rev. Father Redican, then curate of Webster, was made the first resident pastor. Father Redican had a very cheerless prospect facing him when he came. The people were few and scattered, and had no especial parish foundation. He engaged onehalf of the lower floor in a tenement house close to the church, and there lived in two rooms, experiencing the hardships and inconveniences of such accommodations until enabled to buy from Herbert Wilson the present parochial house, which had been formerly the home of Kate Chase Field. This little house he had in splendid condition in a year. It is airy and welllighted, and to-day makes a very comfortable home for the priest. He began to bring the people into line, and soon a new religious spirit was observable. Two years after his appointment he bought a piece of land, the highest point of land in the town of Southboro. After grading it becomingly, he built the pretty village church of St. Anne, in honor of the patron saint of his mother. This church was made according to plans by P. W. Ford, of Boston. It was dedicated, December 13th, 1887, by Bishop O'Reilly. The celebrant of the Mass was Very Rev. J. J. Power, of Worcester, and the dedicatory sermon was preached by Rev. Dr. Thomas J. Conaty, of Worcester. Two years after this, regretted by all the people, Protestant as well as Catholic, Father Redican, whose good work had earned promotion, was transferred to Leicester, and Rev. Martin Murphy, now pastor of Great Barrington, was made his successor. Father Murphy, who is a man of extraordinary zeal, began at once to see the people individually. He paid off a considerable part of the parish debt, and left a snug sum of money in the bank when promoted one year later to Oxford. He was succeeded at once by Rev. William Finneran, the present pastor.

Since the founding of the parish to January, 1898, there has been 250 baptisms, 75 marriages and 2 conversions to the faith. Miss Ruth Burnett, now a prominent num of the Madams of the Sacred Heart, and whose brother is the Episcopal minister at Southboro, came to the church during the pastorate of Father Redican.

St. Matthew's parish has twenty-seven resident families; St. Anne's, the mission, thirty-five, a total of upwards of five hundred souls. During the last year or two there has been a great influx of Italians and other laborers who are engaged by the Metropolitan Board of Water Works, and these make temporary accession to the church.

The people of Cordaville are an industrious and hard-working people;

the majority of them work in the woolen mills, or upon the farms. In Southboro the people work on the several stock farms, and in the many residences of the rich people who make this their home. They are intelligent and thrifty people, and many of them own their own homes.

The parish owns the churches in Cordaville and Southboro, a stable in Cordaville, and a large tract of land surrounding the church in Southboro, and the horse sheds built thereon for the accommodation of the farmers.

Father Finneran, the pastor, was born in Worcester, and passed through the schools of that city. He then entered Holy Cross College in 1878, and was graduated therefrom in 1881. He then went to the Grand Seminary of Montreal, where he was ordained December 20, 1884. Shortly after ordination he was taken dangerously ill. On his recovery he was appointed to St. John's church, Worcester, where he served until his appointment to Cordaville. He is still in delicate health.

# ST. DENIS' CHURCH,

EAST DOUGLAS.

MISSION:—ST. ANNE'S CHURCH, Manchaug.

HE first Mass in Manchaug was said at Christmas, 1857, by Father Edward Sheridan, who came from Uxbridge. He said Mass in the "old" tavern or the Whitin Tavern, as it was then named. Thenceforward he said Mass until 1866, in the home of Mr. Lambert. In 1867 Father O'Keefe bought from the Hunt estate a large barn, which he fitted up for a church, and this has served the people from then until now. Father Denis Moran had charge of the mission of Douglas from 1868 to 1870, at which time Rev. L. G. Gagnier, who more than any other man has been active in the organizing of the French speaking people into parishes throughout this diocese, was named the first resident pastor. In 1873 he was replaced by Father Couillard, who remodeled the present rectory, purchased a cemetery, and also bought a large piece of land adjoining both church and rectory. died after a long illness in November, 1878, and was replaced by Rev. A. Delphos, now pastor at Chicopee Falls. Father Delphos had been the assistant at East Douglas from April of that year. He remained in charge of East Douglas and Manchaug until April, 1893, when he was replaced by Rev. J. F. Galvin, who was succeeded close to five years afterwards by Rev. J. V. Campeau, the present rector.

The curates of this parish have been Fathers Delphos, R. L. Rainville, Gravel, Deslages, DesRochers, Legris and Marran.

The people number upwards of eight hundred, and are mostly of French Canadian origin. A little more than one-fifth are of Irish blood.

From the founding of the parish up to January, 1898, there have been 706 baptisms, 247 marriages. No special record has been kept of converts.

The property belonging to the parish of St. Denis embraces seven acres, and is close to the centre of the town. The church, which stands directly opposite the rectory, is a frame structure, ninety feet by forty.

The people of the parish are spoken of by their pastor as of good reputation. They have a fair share of political influence and of office. The town treasurer this year (1899) is a good practical Catholic. The people, who as a rule are poor, work in the factories, shops and farms. A few, however, are prosperous business men.

The village of Manchaug (town of Sutton), has a church dedicated to God under the patronage of St. Anne, and is attended from East Douglas. The first Mass in this town was in 1859, when Rev. Father Noiseux celebrated the holy mysteries in a brick house belonging to the Mumford Manufacturing Company. Several times after this, Mass was offered up by him in this town. After him came Father Meigneault, who on different occasions had services in a barn, the only building in the town large enough for the one hundred and twenty Catholics in the village. This barn belonged to a Mr. Adams. Father Sheridan some time in 1864, said Mass in the Baptist church. By this act considerable feeling was stirred up amongst the members of that church against the superintendent of the Manchaug Manufacturing Company, who had granted the priest this unusual privilege. During the pastorates of Fathers O'Keefe and Moran Mass was said in the home of Joseph Bellavance on the "flat." They had a "station" here where they heard confessions and administered the other sacraments of which the people stood in need. Later on a small chapel was built and a house arranged for the accommodation of sick people who could not go to services at East Douglas. In 1883 Rev. Father Delphos began the building of the present church. It was completed and dedicated to God under the patronage of St. Anne on Thanksgiving Day the next year. Rt. Rev. P. T. O'Reilly performed the ceremony, while Rev. C. Caisse, now pastor of Marlboro, preached the sermon. This church is built of wood. It is beautifully ornamented, has a splendid organ and bell, and has in its possession costly vases and vestments. It was repaired and large galleries put in by the present rector, Rev. J. V. Campeau. It will now seat more than seven hundred. Besides the church this mission owns a parsonage and two acres of land.

The people of this parish, though numerous and of fair ability, have small political influence, though this year several have places in the management of the town affairs. In business, however, they have fair representation. There are some merchants, and several of the men are overseers in the mills.

Manchaug enjoys the distinction of being the cradle of the order of the Little Franciscan Sisters who have the care of aged people at St. Francis' Home on Bleeker street, Worcester. Father Delphos when pastor of Douglas and Manchaug is credited with great labor, and this praise is especially deserving for the care he extended to the sick of the community. He banded together a body of pious young women for this work of mercy, the first of whom was Miss Julia Chapentier, who still lives at Manchaug close to the church where this work began. The organization now enjoys the approbation of the bishop, and is doing good work under his direction.

The census of Manchaug this year shows two hundred and ninety-three families, all of which, save one, are of French origin. They number sixteen

hundred and eleven souls, and eleven hundred and six of these are counted by the pastor as communicants.

The pastor, Rev. Father John V. Campeau, was born in Canada, January 19, 1862. He entered Montreal College ten years later and was graduated therefrom in 1878. He began the study of philosophy in the seminary of Montreal, then taught a year at Antigonish, N. S. He was three years more at St. Mary's College engaged in the study of theology. At Notre Dame church in Worcester he was ordained December 20, 1884. He served as curate in this church until October 11, 1885, when he was made pastor of Mittineague, where he remained until November, 1888. He was made pastor of West Boylston then, and there remained until February, 1898, when he was sent to East Douglas to replace Rev. James Galvin, who in his stead went to West Boylston.

## CHURCH OF ST. JAMES,

FISHERVILLE.

Mission:—Holy Angels, Upton.

IN 1883 Rev. Jas. Boyle, then pastor of Grafton, began the building of a church in Fisherville on land which had been donated the Catholics by the Fisher Manufacturing Company. This church was finished and dedicated under the patronage of St. James, at New Year's, 1884. fore this the people were obliged to attend Mass at Grafton. In 1887 Fisherville was set apart as an independent parish, with Upton as a mission. Rev. Michael J. Carroll was made the first resident pastor. The Fisher Manufacturing Company has proved itself very friendly to the Catholic people from the first until to-day. It has added several times to its original gift. When Father Carroll came, the parish had but the church, and he boarded with respectable people named Egan, who lived near the railroad station, while he prepared for the building of the presbytery. The land adjoining the church was the proper place for the priest's house, and this was recognized by the Fisher Manufacturing Company, and again the priest was the recipient of their kind favor, for the company gave him the land for his house. had the house built, and was living in it the November following. Three years ago Father Carroll, at a cost of \$1,700, placed a beautiful organ in the church. This church is a frame building with brick underpinning, and is built on Gothic lines. It is heated by steam and lighted by electricity. Inside and out it is neat, and shows constant care. The altar in this church now used by Father Carroll was the original altar in the chapel of Holy Cross college, and Father Carroll, who is a Holy Cross man, gives it his reverent care.

The mission, Upton, is midway between Fisherville and Milford, and the Catholics of this town were accustomed to hear Mass in Milford.

Father Cuddihy, after becoming pastor of Milford, came once a month to Upton and said Mass in the homes of the people, and when the Catholics became too numerous for any private house he engaged the Town Hall.

Rev. Dr. Barrett became the pastor of Grafton in November, 1869, and

Upton was attached as a mission to the new parish. Dr. Barrett soon after purchased the old Congregational church in Upton, remodeled it according to Catholic ideas, and blessed it under the name of the church of the Holy Angels. When Father Boyle became pastor of Grafton he repaired and frescoed this church, and Father Carroll since his coming has put in a set of beautiful stained-glass windows and several pieces of statuary.

The parish of Fisherville had at its formation something more than 1,100 souls. Three hundred and fifteen of these were in Upton, and 800 in Fisherville. The people of Upton, with the exception of two families, were of Irish blood, while in Fisherville there were 187 people of Irish lineage, and the remainder were French-Canadians, or their children. The parish has about the same number of souls now as it had then. Four-fifths of the people in Fisherville to-day are French-Canadians, many of whom are not practical Catholics. These people in the first years of Father Carroll's pastorate made several attempts at forcing the appointment of a French pastor, though Father Carroll is well acquainted with the French tongue. They did not succeed; and Father Carroll's tact and firmness has forced their respect and obedience. The other one-fifth, who are Irish, are fervent adherents to their faith.

The first ten years of parish life makes record of 361 baptisms in Fisher-ville, and 47 in Upton; 99 marriages in Fisherville, and 16 in Upton. There were two conversions from Protestantism. The parish now owns church, presbytery and stable in Fisherville (everything in excellent condition), and the church of the Holy Angels in Upton. In September of the present year Rev. J. F. McGrail was appointed as assistant to Father Carroll.

Father Carroll was born in Milford, 1851; passed through the grammar grades and the high school of that town, then entered Holy Cross college, from which he was graduated in 1876. After the regular course of theology in the Grand Seminary of Montreal, he was there ordained in December, 1879. Immediately after ordination he was made assistant to Father Barry of Northampton, and here served for seven busy years. He was at Northampton when called to the pastorate of Fisherville. Father Carroll is a strong man of hardy frame and buoyant spirit, and a lover of the open air. He is capable of the severest ministerial labors, and is always laboring when opportunity is given him. He comes from a family of builders, and has since boyhood observed works of many kinds. He is, accordingly, capable in the management of property and in the prudent gathering and expending of parish moneys.

The people of this parish, as a rule, work in the mills, but there are farmers and tradesmen amongst them. They have small political influence. Socially, they are on a level with the working people of other towns.

# CHURCHES OF ST. PATRICK AND ST. ANNE,

Fiskdale.

N 1858 Fiskdale had one hundred and ten Catholics. The year before there were twice that number in the town, but that year was the year of the "panic," and they were forced to leave. Father John Kremmin, of Southbridge, built the first Catholic church here in 1883; this

was built for the English-speaking Catholics. The same year Father Brochu erected a little frame building in the town for the French-speaking people. In 1887 Fiskdale was made a parish, and Rev. Jules Graton was made the first pastor. He served the people until 1890, when Rev. Amable L'Heureux came. He in turn served until 1893. He was succeeded by Father A. M. Clement, the present pastor.

There were at the beginning sixty-five families of Irish origin, and one hundred and fifty of French-Canadian; now there are twenty-five families of Irish blood, and one hundred of French-Canadian.

The parish has two churches, St. Patrick's and St. Anne's, and the new rectory built last year.

The people are of the laboring class, and pastor and people, both Irish and French, have always worked agreeably together.

Father A. M. Clement was born at St. Justin's, P. Q., October 18, 1863. He made his classics at the College of Nicolet, and was ordained in the Grand Seminary of Three Rivers, P. Q., by Bishop Le Fleche. He was a curate in Mittineague from June 2, 1888, to November 2, 1888, when he was transferred to Holyoke, where he was still laboring when made pastor of Fiskdale, August 24, 1893.

## ST. BERNARD'S CHURCH,

#### FITCHBURG.

RADITION is not certain when, or where, or by whom, the first Mass in Fitchburg was said. Some have it that Father Gibson officiated here in 1845, but it appears more likely that Father Strain, then coming from Waltham, was the first to offer up the sacrifice. It must have been said in the neighborhood, before in the town, because the priest frequently followed the Irish people who worked upon the railroads. In the spring and summer of 1844 the Fitchburg railroad was being built through North Leominster and Fitchburg. A man who worked then upon the railroad has always claimed that Mass was said as early as 1844 in a school building standing at the corner of the road leading to the old scythe shop in South Fitchburg, but who the priest was he has never been able to recall. There is small doubt that this Mass was said for the "railroaders," for Father Gibson was afterwards able to write on the occasion of the dedication of the church in 1852: "In the year 1845 there were two Roman Catholics residing in Fitchburg." Those who were here the year before must have gone on with the road, and the new people had not yet come in; for we know that in May of that same year there were Catholics enough to require some attention. This was given at odd times by Father Strain, Father Gibson and Father Flood, who succeeded Father Strain in Waltham. Rev. Patrick Flood is said to have visited the parish four or five times during 1846 and 1847. In November, 1846, Mass was said in the house occupied by Humphrey Sullivan on "Piper's Patch," near the iron bridge at the Fitchburg depot, where it crosses the road to West Fitchburg. The celebrant of this Mass was said to have been Rev. Dr. Ambrose Manahan, who, according to the Catholic almanac of 1845, was



REV. J. F. McDERMOTT.



REV. T. S. HANRAHAN.



REV. D. F. FEEHAN, P.R.



REV. C. TRIQUET.



REV. E. GRATON.



attached to the Cathedral of the Holy Cross at Boston. This same Catholic almanac says that Rev. P. Flood not only attended St. Mary's, Waltham, but also went to "Brighton, Woburn, Concord, *Fitchburg* and other missions." Mass was reported as said in a barn at the foot of Rollstone Hill, and also in a cabinetmaker's shop, "near a bridge on Washington street," and in the home of Cornelius Murphy, near the cemetery. Father Flood's Masses in June and July in 1846, were said in the house of Stephen Markham. Another tradition is that Rev. John B. Daly, of Vermont, said Mass near Wachuset Station late in 1845 and early in 1846.

The first actual attempt at church building was made by Father Gibson of St. John's, Worcester, who, on December 12, 1847, called together the people of Fitchburg and told them that henceforward he would be with them on the second Sunday of each month. There were in Fitchburg then five hundred Catholics, who came for the building of the railroads. Mr. John T. Cahill, who was a contractor, owned some old shauties in which the men had lived during the building of the road. These shanties, in their construction, had taken up more than two thousand feet of lumber. When Father Gibson had succeeded in buying a piece of land from Mr. Alvah Crocker for a church site, February 15, 1848, Mr. Cahill presented the shanties to the Catholics, and in two weeks from the day of presentation the poor Catholic people had a church over them, and on the 12th of the March following, had the happiness of assisting at Mass for the first time under a roof they could call their own in Fitchburg. Father Gibson pleasantly says it was called the "Shanty Cathedral." Their happiness was all the deeper on account of the difficulties they had been obliged to overcome. There was a vast deal of religious bigotry shown them. An ordinary dwelling-house, shop, or barn had served them up to this. "They had been," says an old chronicler, "refused the use of either hall, meeting-house, or any other commodious public building, nor could they hire at any price a place large enough for the congregation." This first little chapel was in size thirty by twenty feet. At the first Mass four hundred people were present. That afternoon classes in catechism were formed and teachers appointed. The church appointments at that time consisted of a set of vestments. There was neither chalice or Mass-book. priest had to bring them with him when he came.

This little building served the people until the fall of 1848. Evidently Father Gibson intended to use it only temporarily, for we find on September 30th, that "he had collected some hands, and commenced the digging of the foundation of St. Bernard's church." This St. Bernard's church he had intended to build in granite, but, as he later writes, "money gave out, so we covered the basement and used it for a church and a school; afterwards I built a church upon it of wood, I got a first-rate pipe-organ, good choir, etc. I got St. Bernard's church dedicated, and all went on well. I built a house and lived there half of my time, and got as assistant Father Turpin. I also bought a graveyard on the other side of the river."

The corner-stone of this new church was laid with solemn ceremony October 8, 1848. It was blessed by Rev. M. W. Gibson, who had authority

granted him for this occasion, assisted by Rev. Father Le Clerc, a Canadian, and Revs. John Boyce, of Worcester, O'Brien and Williams, of Boston. A choir from Boston sang one of Demonti's Masses. On this occasion the sermon was preached by Rev. Nicholas P. O'Brien.

The wind once took the cover from this basement, and there was the expense of putting on another. The basement was used for Catholic services until 1852, when the superstructure was built. The completed church was dedicated September 18, 1852, by Rt. Rev. John Bernard Fitzpatrick, bishop of Boston. The Catholics then numbered one thousand. That day fifty-three people were confirmed by Bishop Fitzpatrick; twenty-four males and twenty-nine females.

Father Gibson attended to the Catholic needs of Fitchburg until January, 1856, when he was succeeded by Rev. Edward Turpin, who had been his assistant since April, 1855. Rev. Henry Turpin came as assistant to his brother in February, 1857, and remained until June that same year.

Father T. A. McAvoy was the first assistant Father Gibson had in Worcester. The records say that he was there in 1846. He labored nearly a year. He was old when he came, and the work was heavy, therefore his days amongst the people of St. John's were not many. He came to Fitchburg where he lived out his life. We have it from the lips of the priest¹ who attended him when dying, that Father McAvoy lived into his one hundred and eleventh year, and that even then his mind was clear and his senses keen. He said Mass regularly until within five years of his death. We find in his case the remarkable fact of a priest who had been saying Mass for eighty years of his life. He was one hundred and six years old when he ascended the altar steps for the last time. Though not able to do much work, yet his presence made it possible for Father Gibson to give more of his time and service to the missions.

In the spring of 1866, Father Turpin withdrew from Fitchburg, and two years later we read of him in North Brookfield, where he died September 5th, that same year. He is buried beside his brother, Father Henry, his father and mother, in the Catholic cemetery in Fitchburg.

Father Turpin was born in County Clare, Ireland, in 1822. His father, who was an alumnus of Trinity College, Dublin, was a man of scholarly reputation. His mother was an English convert. He studied at All Hallows, and after ordination in Ireland served for a while on the English missions before coming to Fitchburg. He is said to have been a very learned man.

Rev. Cornelius M. Foley succeeded Father Turpin in July, 1866, and all alone did the work of Fitchburg and the surrounding missions till July, 1870, when Rev. John M. Kremmin was sent by the bishop as his assistant.

For ten years the Catholic people grew rapidly in numbers in Fitchburg. The old church could not afford them sufficient accommodation. The people began to ask for a larger church. Father Foley was in greatest sympathy with the people, and needed only their encouraging word. In 1866 he bought

of Alvah Crocker the land on Middle street, just back of the old church. For this he paid \$800. At the same time he bought of James Rourke the land adjoining for \$600, and of William Murnane another piece for which he paid \$1600. The foundations of the present church were laid at once. It measured one hundred and sixty-eight feet in length, and sixty-eight feet in width. The men of the congregation came evenings after their work, and strong arms and willing hearts soon made place for the foundation walls. The corner-stone was laid August 22d, 1869, by Bishop Williams. Rev. James Fitton, of East Boston, preached the sermon. The superstructure was up and the basement finished for services, and Mass said therein, on Christmas day following.

Rev. Cornelius M. Foley was born in Macroom, County Cork, Ireland. He came to this country in his boyhood; studied with the Sulpicians at Montreal, and made theology at St. Mary's, in Baltimore, where he was ordained in 1863. He was for three months "locum tenens" at New Bedford, and for three years curate in Taunton, whence he came to the pastorate of St. Bernard's. The magnificent church of St. Bernard's, which, even to this day, when such splendid temples mark every end of the diocese, stands as one of the noblest, was built in the time of Father Foley. When he came to Fitchburg he was young, and strong, and enthusiastic. He bent all his powers to God's work. His success is evident in this splendid temple which stands as his monument. While building the church Father Foley's health began to fail. The labors and worry consequent upon the great undertaking taxed his powers beyond their bearing force. He was obliged to go abroad for his health. When he returned he was no longer the Father Foley the people knew. He has never entirely regained his strength, and most of his years, since then until now, with the exception of short periods passed in small pastorates, have been spent in the kindly home of his old townsman and college mate, Right Rev. Mgr. Thomas Griffin, Rector of St. John's, Worcester. The gentleness that marked Father Foley's life in the old days, and brought the people's love, has gone with him everywhere in spite of his sickness, and yet remains about him as a charm which still draws old and young to his knees in confession. He is as much beloved to-day in St. John's as he was in the gladsome time of his vigorous manhood in St. Bernard's.

After the going of Father Foley, Rev. David Moyes attended to the interests of the parish to the coming of Father Garrigan. He came in October, 1875.

Rev. Philip J. Garrigan was born in Ireland, County Cavan, 1840. He came to Boston in 1844, whence, after a few months, the family moved to Lowell. He passed through the grammar schools of that city, and spent two years in the high school. He worked for a few years after this, and in the September of 1862, entered the college of St. Charles, Maryland, with the intention of becoming a priest. In 1866 he went to Troy Seminary, where he was ordained in the June of 1870. He was at once appointed to St. John's church, Worcester, and by a pleasant coincidence came there the day that Father O'Reilly received the bulls from Rome telling him that he had

been named by the Holy Father first bishop of the new diocese of Springfield. Father Garrigan had an honorable reputation at the seminary, and when a man was needed to preserve the proper discipline, he was recalled as director thereto in 1873. Two years later he was offered the pastorate of St. Bernard's, Fitchburg, and he came in the October of that year.

When the Catholic University was built the prelates of the country called thereto the eloquent Bishop Keane of Richmond as the head. It is said that Bishop Keane asked Father Eliot, the famous Paulist, "What man in the North do you consider nearest the ideal northern priest—a man clear-headed, strong-hearted, zealous, with business capacity, and ready for sacrifice? I am of the South, and am head of the University, and I feel the North should have the second place. Name me a man." "Father Philip Garrigan of Fitchburg," said Father Eliot.

Father Garrigan was at once offered the vice-rectorship of the University. This was in the mid-summer of 1888. That fall, after due deliberation, he tendered his acceptance, and with the bishop's permission, left for his new field. He was given the right, however, of resuming his old place as permanent rector of St. Bernard's any time within the year. He is still at the University, and to day is known from one end of the country to the other. He was a man of great influence while in this diocese, whose name was often on the lips of men who spoke of possible bishops. In fact, his name was one of the three sent to Rome after the death of Bishop O'Reilly. He is a man of unusual ability in organization and management of parish affairs. He is courteous, sympathetic, one who begets love and keeps it.

Father Garrigan brought to the parish the Sisters of the Presentation in September, 1886. Something over 350 children came to the opening; now there are 675. This was not the first parochial school there. 1852 Father Gibson opened a school whose teacher was Patrick Nugent. After Mr. Nugent came Mr. Twoomey, of Worcester. Then a Miss McLane and a Miss Slater had the school until the coming of Father Turpin. Denis O'Keefe then taught until 1857. It was not a success thus far. In 1859 the school was re-opened with Miss Mary Ryan as teacher. She was assisted now and then by Miss Waters. In 1862 this school also was closed, confessedly not a success. Nothing was done thenceforward until the coming of the Sisters of the Presentation, in 1886. Father Garrigan that year threw down the old church, which up to that time had served him as a presbytery, and built a new three-story structure on the old foundations. Eight excellent school rooms were opened on the two lower floors. The upper floor he modeled into a hall. This building is now the school for boys. He built a convent for the sisters, at the east corner of the church and adjoining it. This. Father Feehan, in 1893 and 1894, enlarged to nearly four times its original size.

It is now the mother house of the Sisters of the Presentation who labor in this diocese. Father Feehan later bought land adjoining, whereon he has built a fine brick school for girls, the lower hall of which he has fitted as quarters for his Temperance Society.

At Father Garrigan's going Rev. Daniel Feehan, who, with the excep-



ST. BERNARD'S CHURCH,
Fitchburg, Mass.



tion of a short time spent in West Boylston, had been Father Garrigan's assistant since 1879, was made his successor in the permanent rectorship of St. Bernard's Church.

Father Feehan was born in Athol in September of 1855. His parents moved to Millbury during his boyhood, and here he passed through the ordinary schools. He entered St. Mary's College, Montreal, and was graduated there in June, 1876. He studied theology at Troy Seminary, where he was ordained September 20, 1879. On the 17th of January, the year following, he came to Fitchburg. In October, 1886, he was made pastor of West Boylston, and on the resignation of Rev. P. J. Garrigan, was appointed to succeed him.

Father Feehan is the youngest of the permanent rectors of our diocese, and is universally recognized as a clever man. He is strong, ardent, pious and eloquent, fond of work, and capable of doing a large amount of it, a man, who for night to twenty years in the priesthood, has been an inspiration for moral effort, temperance and education, and is to-day in all that makes up a good man's life, a splendid example of the best type of the American Catholic priest.

The Bishop of the diocese has recognized his good qualities, and has given him several positions of trust and honor. He has been made examiner of the clergy, and is now, by the vote of his brother priests, and, with the Bishop's approval, one of the three who make up the Bishop's Council.

The records of the parish up to January, 1899, show 7,285 baptisms; 2,009 marriages. St. Bernard's has within its lines upwards of 6,000 souls.

The curates of this parish have been Rev. Henry Turpin, from February, 1857, to June, 1857; Rev. John M. Kremmin, from November, 1868, to July, 1870; Rev. Bernard McCollum, from September, 1870, to November, 1870; Rev. Michael J. Goodwin, from November, 1870, to March, 1871; Rev. Daniel Shiel, from March, 1871, to December, 1872; Rev. Michael Carroll, from August, 1872, to April, 1874; Rev. David Moyes, from April, 1874, to January, 1876; Rev. Cornelius J. Cronin, from January, 1876, to January, 1878; Rev. Joseph McDonough, from January, 1878, to January, 1880; Rev. John J. O'Keefe, from 1879 to January, 1880; Rev. Daniel F. Feehan, from January, 1880, to October, 1886, and administrator to October, 1888; Rev. William T. Jennings, from May, 1882, to September, 1882; Rev. Thomas Tighe, from January, 1886, to January, 1887; Rev. Peter S. O'Reilly, from October, 1886, to June, 1889; Rev. Patrick F. Hafey, from February, 1887, to April, 1889, and Rev. J. McKeclinie, from May, 1889, to March, 1893; M. W. Mulliane, J. W. Dolan.

The people of St. Bernard's parish are a specially intelligent and religious body. They have the good will of all their neighbors. They are sober and ambitious. Many are in business life and in the trades, while the liberal professions have some excellent representatives among them. Mr. Thomas F. Gallagher is the judge of the local court.

# IMMACULATE CONCEPTION CHURCH (CANADIAN),

FITCHBURG.

N 1885 the French people of Fitchburg had grown so numerous that Rev. Father Garrigan, who was then perform for Father Garrigan, who was then pastor of St. Bernard's, determined upon a separate service for them. They were gathered at his call into the basement of St. Bernard's church, and Rev. Daniel Feehan, then his curate, was given special care of them. He said the first Mass for these people, as a congregation, in the basement of St. Bernard's church, February, 1886. He continued in their care until his going at the end of September that same year. Early in October, Rev. Clovis Beaudoin was named their pastor. In the December after his arrival the bishop authorized him to buy a piece of land on Walnut street, at the cost of \$0,000. It was the Albert Kenney estate. The plot measured forty-seven hundred feet. There stood on it at the time a house, which Father Beaudoin found sufficiently large to make into a presbytery, and yet leave sufficient for a parish school. He immediately opened therein a school for boys and girls under the direction of two lay teachers. In the mid-summer of 1887 he built upon the same site a frame chapel, and said the first Mass therein on the sixth day of November that same year. On the 22nd of February the year following, this chapel was dedicated to God under the titulary of the Immaculate Conception. This chapel cost about \$10,000. Father Beaudoin remained as pastor close to four years, and was succeeded September 17, 1890, by Rev. Jules Graton. He in turn was succeeded the very day of his departure by his brother, Rev. Edward Graton, who is still the rector. The curates of his parish have been Rev. Joseph Forest, who served from September 8, 1888, to July 6, 1890; Rev. J. A. Lemieuse, from July 13, 1892, to December 22nd, the same year; Rev. J. A. Boutin, from the 23rd of March, 1893, to July 15th, the same year; Rev. L. Geoffrey, from July 19, 1893, to October 15, 1897; Rev. J. A. Fredette, who came at New Year's, 1898, and is still on duty.

Early in the spring of the fourth year after his coming, Father Edward Graton built a basement for a new church, wherein he said the first Mass the 16th day of June that same year. Just after this he converted the chapel built by Father Beaudoin into a parish school, which he opened on the 6th day of September, that same year. The school is under the charge of sisters of the Holy Cross of the Seven Dolors. Sister Mary of St. Anne is the local superior. The parish schools have the ordinary grammar and high-school grades. One hundred and fifty pupils came at the opening; now there are two hundred.

For the first ten years of the parish life there were 1,311 baptisms, and 271 marriages.

The parish now possesses the priest's house, the school, and the basement of a new church.

The pastor, Father Graton, was born in Canada, December 12, 1860. He made his college course at St. Therese, then entered the Grand Seminary at Montreal for the study of theology. He was ordained in that city by Archbishop Fabre, April 9, 1887. He came at once to our diocese and was stationed at Southbridge, where he served as curate from 1887 to 1891, at which time the bishop promoted him to the pastorate here. Father Graton is a large, calm-souled man, who loves peace and the gentle works of his ministry. He is devoted to the spiritual care of his people, and neglects nothing that can make for their good. He is kindly and hospitable, and has the constant good will of all the priests who neighbor with him.

The people of the parish, who are French-Canadians or their children, number twenty-nine hundred souls. They are, as a rule, of the working class, though some few, as is the case most everywhere, are in business and in the professions.

## ST. JOSEPH'S CHURCH (FRENCH),

FITCHBURG.

HE parish of St. Joseph is an off-shoot of the Immaculate Conception, and was established in June, 1890. Rev. Joseph Forest, who had been assistant at the church of the Immaculate Conception, was made the first pastor. In the old Universalist church, at the corner of Main and Circle streets, that same month, he said the first Mass for the new congregation. The building of the present church was begun in the fall of 1890. Alex. Lambert and Louis Maiors were the contractors for the mason work. The foundations were laid under the direction of the first pastor, Father Forest; but when he was removed, in the December of that same year, the work was at a standstill until the following May. January 4, 1891, Rev. C. H. Jeannotte succeeded Father Forest, and in the following summer gave out a new contract for the superstructure to Urgel Jacques, of Worcester. The building was up and the basement completed in April, 1892, and on the 17th of the same month (Easter Sunday) the people of the congregation had the happiness of hearing the first Mass in the new church. Father Jeannotte said this Mass. He ministered alone to the people until September, 1892, when Father L. G. Grenier was appointed his assistant. Father Grenier and Father Jeannotte together did the work of the parish until the promotion of Father Jeannotte to North Adams, October 14, 1894. After the going of Father Jeannotte the bishop determined to bring to the care of the French people of this parish the assistance of a religious order, and accordingly called to the diocese the Fathers of La Sallette. Four came, Father Vignon, Father Gerard, Father Triquet and Father Deschaux. Father Vignon was the superior, and therefore rector of the parish, until the 23d of May the year following, when Father Triquet succeeded him, assisted by Father Gerard, Father Deschaux and Father Gobet...

When the parish was formed it counted within its lines one thousand French-Canadians; now there are more than twenty-five hundred under the care of the French fathers.

In the first eight years of this parish life there were 814 baptisms, 193 marriages, and 4 conversions from Protestantism.

The parish has a brick church, a splendid school, also of brick, which

was completed and dedicated in October, 1896; a presbytery, and a convent for the Sisters.

When the parochial school was formed in this parish it had one hundred and fifty pupils; now there are over five hundred. The school is under the control of fourteen Sisters from Paris, France, known as the Faithful Companions of Jesus.

## CHURCH OF THE SACRED HEART,

WEST FITCHBURG.

NTIL 1880 West Fitchburg belonged to the mother parish of St. Bernard's. At that time it was made a separate parish, and included within its lines Rockville, Crockerville and Wachusett Station. In 1880 these localities had so grown, and the distance from St. Bernard's was so great, that the bishop deemed it advisable to create the new parish. Two years before, with a prevision of this, Father Garrigan had bought land for a church site. The first land bought proving unsatisfactory, a second lot was purchased at the junction of Vernon and Burke streets. This land he bought in May, 1878. Ground was broken immediately for the foundations of the new church, and the corner-stone was laid July 21st of that same year by Very Rev. John J. Power, V. G., of Worcester. Rev. Thomas J. Conaty, of Worcester, preached the sermon. Early in 1879 the church was completed and ready for dedication. Bishop O'Reilly, on the 22d day of June of that same year, dedicated it to God, under the name of the Sacred Heart. Rev. C. J. Cronin, of Westboro, celebrated the Mass, while Revs. D. C. Moran, of Winchendon, and John J. O'Keefe, of West Springfield, were the deacons.

In June, 1879, the first Mass known to be said in West Fitchburg was offered up in the uncompleted church of the Sacred Heart by Rev. P. J. Garrigan, pastor of St. Bernard's.

When the parish was set apart in 1880, Rev. James Canavan, of Milford, was made the first resident pastor. He served until May of that same year, then returned to his old curacy at Milford. He was succeeded immediately by Rev. James Donohoe, who was pastor for six years. During Father Donohoe's pastorate the parochial residence was built. He also added a tract of land to the church property. At his promotion to Southbridge, Rev. John L. Tarpev came, September, 1886. He died in 1893. During his pastorate the school was built and equipped, and the church and presbytery renovated. Father Tarpey was born in Andover, Mass., May 31, 1849. His family came to Fitchburg in 1851, and went thence to New Hampshire four vears later. He completed the grammar and high school courses at Keene. The family returned to Fitchburg in 1866, and he began to prepare for college. He entered St. Charles College in 1869, and thence went to St. Mary's, Baltimore, for theology, in 1874. He was ordained to the priesthood December 21, 1878. He was at once appointed as curate to St. John's church, Worcester, and there remained until June 10, 1885. He was at Millbury for a year, whence he came to replace Father Donohoe at West Fitchburg. He was made pastor of West Fitchburg on the first day of September, 1886. He was a genial man, of kindly disposition, and of good capacity. He had already done considerable work in West Fitchburg and Ashburnham, which had been made a mission of West Fitchburg, when his health began to fail. He died in the mid-summer of 1893. Rt. Rev. Bishop Beaven preached the funeral sermon, and gave affectionate expression to the general regard in which he was held.

Rev. James Norris in the same month succeeded him. He was a nephew of the old vicar-general, Rev. Patrick Healy. Father Norris, who was a man of superior talents and attainments, died, deeply regretted by his people, October 11, 1896, and on the tenth day of the following December was succeeded by the present pastor of the parish, Rev. Thomas S. Hanrahan.

About 800 people were in the parish when the church of the Sacred Heart was built. There are now 1500, and all are Irish or their children.

During the first twenty years of the parish life there were 831 baptisms, 208 marriages, and 6 conversions from Protestantism.

The parish has a church, school, and three tracts of land. The school for boys and girls is in charge of the Presentation Nuns. One hundred and thirty children came to the opening; now there are 190. The school has the ordinary nine grammar course.

The people of the parish are hard-working folk and stand in well with their neighbors. They control the affairs of this end of the city. Some few are in business; two are members of the Common Council, and *all* are, by the statement of their pastor, "of the strictest integrity and an excellent people."

Rev. Thomas S. Hanrahan was born in Albany, N. Y., and came while a young boy to Pittsfield, in 1876. He made his classics at Allegheny, New York, in Canada, and at Baltimore, Md. He was ordained a priest in the church of the Holy Name, Chicopee, in 1883. Immediately he went on duty at Greenfield whence, after service of a number of years, he was transferred to St. Paul's church, Worcester, where he was on duty when made pastor of West Fitchburg, in the fall of 1896. Father Hanrahan is of quiet and retiring manners, a man who loves music and the things of art. He has been markedly successful with boys and young men, and his influence has been always used for their refinement. He is a good caretaker of his parish.

As we write he is busy in the building of a convent for the Sisters who teach in the parish school.

### CHURCH OF THE SACRED HEART,

GARDNER.

HE first Catholic known to reside in Gardner was Thomas Carroll, who came some time in 1845. The few who came for some time after that were obliged to go either to Fitchburg or to Otter River for religious benefit. This continued up to the time of the coming of Father Edward Turpin of Fitchburg, in the summer of 1856. In that year he said Mass in Greenwood's Pine Grove off Baker Lane, and thenceforth at intervals in the

homes of the Catholic people. His brother, Father Henry, while his assistant at Fitchburg, also came at intervals. At this first Mass in the pine grove, which was said on Sunday, were present the families of Thomas and Michael Carroll, Peter Carney, Michael and Patrick Goggin, John and Michael Murray, Thomas, John, Patrick, and James Lynch, David Joyce, and William Lane. The Catholics then numbered about one hundred.

In 1864 Gardner was made a mission of Otter River, where Rev. James H. Bannon was the first resident pastor. The Sundays that Father Bannon could not come to Gardner the Catholics of the town walked in a body to Otter River, and when he did come he officiated at the homes of Patrick Carney and Michael Goggin, and when these became too small for the growing congregation, in the town hall. After the promotion of Father Bannon to Blackstone, Gardner knew the services of Fathers Orr, Donovan, Patrick McManus and Charles McManus, all of whom offered services in the town hall until the appointment of Rev. Denis C. Moran to the new parish of Winchendon in the summer of 1871. Father Moran had the special care of the place until 1880. In 1874 he organized a church building society, and soon had sufficient funds on hand to make a beginning. He purchased a lot of land on Cross street, and authorized architect James Murphy of Providence to submit plans for a frame church. This was done, and the architect brought him the outlines of a graceful frame building which would be capable of seating six hundred people, and which would cost in construction twenty-six thousand dollars. The plans were accepted and ground broken for the foundation walls in 1874. One year from that time the church was completed and dedicated as the Church of the Sacred Heart of Jesus.

In the February of 1880, Gardner was made a parish of itself, and in that same month Rev. Michael J. Murphy, then assistant at St. John's church, at Worcester, became first resident pastor. Two years after the advent of Father Murphy he built the present rectory at the corner of Cross and Lincoln streets. He graded the grounds between the church and the house, and put in concrete walks. On May 28th, 1887, the church was totally destroyed by fire. On the 15th of the following month, Father Murphy was succeeded in the pastorate by Rev. J. F. McDermott, the present pastor.

Father McDermott was born in Ireland, September 10th, 1847. He came as a child to this country. His parents settled in Worcester, and he studied in the Worcester schools. His classical course was made at St. Charles', Maryland, and his theological studies at Baltimore, where he was ordained the 21st day of September, 1878. He was at once sent as curate to Pittsfield, and there remained until June 19, 1887, when he was called to the present rectorship.

Father McDermott found a debt of eleven thousand dollars on the parish when he came, together with notes amounting to twenty-five hundred dollars, and another debt of four thousand dollars on the rectory. Father Murphy had been prudent enough to properly insure the church, and the money accruing to the parish from this insurance paid off the church mortgage in full, and left fifty-five hundred dollars for the payment of all other obligations. Father

McDermott was, therefore, enabled to see his way to the erection of a new church, and in the beginning of the following November, having made thirtytwo hundred dollars in a fair, he and his people were encouraged to proceed immediately with the new building. He engaged architects Earl and Fisher of Worcester to make plans for him. They submitted plans for a beautiful frame church, one hundred and thirty feet by fifty-four feet. It was to be in Gothic style, and rest on a basement of brick. He began the building at once. The basement of the new church was completed and ready for services for the New Year of 1888. It was built on the site of the old church, though in outline it is somewhat larger. The superstructure was finished in 1893, and on September 10th of that year the dedication took place. Bishop Beaven performed this function and preached the dedicatory sermon. Rev. William J. Goggin of Millbury, a classmate of Father McDermott, sang the Mass. The new church cost twenty-six thousand one hundred and sixteen dollars. During the interval between the burning of the old church and the building of the new, Mass was said in Miller's Opera House.

During the year of the building of the church Father McDermott bought a lot of land, eighty-four by one hundred and forty feet, at a cost of one thousand dollars. This land is situated just west of the church. In 1895 he added to the parochial estate a quarter of an acre more at a cost of five hundred dollars. For two hundred and fifty dollars he purchased fifteen acres of land adjoining the old cemetery. This he added to the cemetery, and at a cost of two hundred and fifty dollars more erected a windmill, which furnishes an abundance of water for the proper care of the grasses and shrubbery of the cemetery.

From the beginning of this parish until January, 1898, there has been 537 baptisms, 139 marriages, and 6 conversions from Protestantism. Speaking of these conversions Father McDermott says: "Except two, all were poor specimens, and gradually fell away from the practice of their new faith."

The curates have been Rev. B. S. Conaty for five months; Rev. John F. Lee, one year; and Revs. P. P. McKeon, William H. Hart, M. P. Courtney, and T. P. McDonnell. The latter served about six months.

When Father Murphy was made pastor there were fifteen hundred people of Irish lineage and four hundred Canadians in the town of Gardner. Now the parish has within its lines eighteen hundred people of Irish blood. The parish controls church, presbytery, stable, several lots of land, and a spacious cemetery.

"The people of the parish," Father McDermott writes, "are the equal of any Catholic community, and are well represented in the business enterprises of the place. Socially they stand well, and there is the best of feeling between them and their fellow citizens. Politically they wield but a very moderate influence."

Father McDermott, the pastor, is a quiet and laborious man, very much of a home body who loves his work and his people. He is kind and sympathetic. He is patriotic, too, and like most of his blood has great sympathy for things Irish. This feeling in his younger days was given practical

expression by a journey to Canada, in company with two others who are now priests of the diocese, as a volunteer with the invading Fenians who were up in arms against the queen's forces.

# CHURCH OF OUR LADY OF THE ROSARY (CANADIAN),

W. GARDNER.

HEN Gardner was made a parish there were but few French Canadians within the town's lines; but during Father Murphy's stay they became numerous, and in 1884, when they numbered eight hundred, were given authority by the bishop to organize a parish by themseives. An aged priest from the college of St. Hyacinthe, P. O., who had been assistant to Rev. Joseph Brouillet of Worchester, came to their charge. He said the first Mass for this congregation on the second Sunday of November, 1884. There were two hundred and seventy-five persons present. Shortly after coming he purchased ninety thousand feet of land fronting on Nicholas street and passing through to Regan street. This cost but little. He next secured a small piece adjoining it, on which he erected a temporary building. This was a sort of "combination" building, and for several years served as church, school and presbytery. It was a frame structure, and put up as cheaply as safety would warrant. This priest, Father Soli, served the people from November, 1884, to December, 1886. He was old when he came, and being delicate, was obliged to relinquish the heavy labor, and Rev. C. E. Bruneault, now pastor at Holyoke, was sent in his stead.

Father Soli has always been looked upon as a saintly, zealous priest, and his going was regretted by the people of the town, irrespective of race or religion.

Father Bruneault bore the brunt of the labors until promoted to Holyoke in the May of 1890, when Rev. A. L. Desaulniers came to the parish. In the fall of 1891 Father Desaulniers, who was delicate, returned to Canada and died. He was succeeded in September that same year by Rev. A. E. Langevin, who is still pastor.

The curates of this parish were Rev. L. D. Grenier, from August, 1891, to September, 1892; Rev. L. Z. Huot, from August, 1893, to August, 1895; Father L. E. Barry, who came in the fall of 1894 and is still in service.

From November, 1884, to January, 1898, there were 1,450 baptisms and 222 marriages.

In the four years of Father Bruneault's pastorate he materially reduced the debt, and laid out four rooms in the frame building, built by Father Soli, for school purposes, and opened therein a parochial school with an attendance of two hundred pupils.

On May 17, 1892, a fire broke out in that part of Father Soli's great building which had served as the rectory. The fire destroyed three thousand dollars worth of property. Father Langevin immediately rebuilt and enlarged the building so as to increase the capacity of the school. He next purchased for twenty-five hundred dollars the property on Nichols street, nearly opposite the church, at an expense of one thousand dollars. This he made into a use-

ful presbytery. Here the priest lived for three years. But in November, 1894, Father Langevin found it possible to buy a property adjoining the original purchase, whereon he built the present rectory. He then sought plans from architect La Pointe, of Fitchburg, for a new church. He filled up the great ravine which separated the property from Nichols street at a cost of seven thousand dollars, and began in 1895 the construction of the Church of the Holy Rosary, which is in brick. This church is not yet completed. It will seat when completed one thousand, and will have a side chapel capable of caring for one hundred more.

The parish controls a school, a presbytery, a house, and a church nearly finished; also spacious grounds sufficient for all parochial needs of the future. At the present writing the schools are not in session.

The people of this parish are of the laboring class, who find employment in the chair shops, in the building trades, or in the ordinary employments. They are as a class uneducated and poor. They number about twenty-one hundred souls, but only a small proportion of them exercise citizens' rights, or enjoy citizens' privileges.

Father Alfred E. Langevin was born in St. Pie, Bagot County, P. Q., on the 1st day of April, in the year 1859. He followed the regular classical course in the College of St. Hyacinthe, then studied theology in the Grand Seminary of St. Sulpice in Montreal. There he received from Archbishop Fabre all his sacred orders except the priesthood, which was conferred by the Rt. Rev. Louis de Goesbriand in the city of St. Albans, Vt., the 22d day of June, 1884. He was the day of his ordination appointed pastor of Enosburg Falls, Vt., with Montgomery and Richford as missions. In January, 1886, he was transferred to the parish of Orwell and Shoreham, which he left in September of the same year because of poor health. In March, 1888, he was appointed assistant pastor at Uxbridge this diocese. In May of the following year he was transferred to Chicopee, Church of the Holy Name. September 1, 1891, he was sent to Williamstown to found a parish for the Canadians Here he remained three weeks, when he was promoted on the 23d day of September to the parish of Our Lady of the Rosary in West Gardner.

# ST. ALOYSIUS' CHURCH,

GILBERTVILLE.

MISSION: -ST. AUGUSTINE'S, Wheelwright.

HE first Mass within the lines of the Gilbertville parish was said in Hardwick, then the most important end of the township, by Rev. Patrick Healy, pastor of Ware, some time in the year 1867. It was said in the farmhouse owned by Mr. Patrick Shugrue. There were then a dozen Catholic families in the town.

The building of the present church of St. Aloysius was commenced on the 8th day of April, 1872, by Rev. G. L. Gagnier, who was then the Canadian pastor of Ware, of which Gilbertville formed a mission. It is related by the old people that Father Gagnier, stripped of his coat, delved with his people in the excavations. They came evenings after their day's labor was done, and worked as long as they could see. Father Gagnier encouraged and inspired them by word and example. He was his own architect, too, and the church, though plain and unpretentious, served the purposes of the people. The corner-stone was laid May 28, 1872, and on November 17th of the same year the Very Rev. Patrick Healy, V. G., and then administrator of the diocese, dedicated it to the service of God under the patronage of St. Aloysius.

Before the coming to Gilbertville of Father Gagnier the place had known the pastoral services of Father Healy, the pastor of Ware, and of Father Moran, who succeeded him there.

Father Gagnier attended the people for upwards of three years, and was succeeded by Rev. Father Boucher, who served in turn until the appointment of Rev. T. J. Sheehan as pastor of Ware in 1880. Father Sheehan had the care of the people for fourteen years, and during this time remodeled the church, built a parochial school, brought in the Sisters of St. Anne, and fairly won his way into the deep affections of the people.

When Gilbertville was made a parish by itself, February 25, 1894, Father William F. Grace was appointed the first resident pastor.

Father Gagnier took the census of the place in July, 1871, and he found 149 families, 68 of whom were French-Canadian, and 81 of Irish lineage. The whole number of souls was 827, among whom were 526 communicants. In May, 1895, Father Grace found within the parish limits 1250 souls; 619 were Irish, 535 French, and 100 Polish. In the first three years of Father Grace's pastorate there were 152 baptisms, 38 marriages, and two conversions from Protestantism.

The relations between priests and people in this parish have always been singularly happy. When the home parish of Ware knew troublous times during the pastorates of Fathers Boucher and Sheehan, both priests found encouragement and consolation from the people of Gilbertville.

Gilbertville has a church, parochial school and a presbytery, the latter built during the pastorate of Father Grace, and all the property is in good condition. The schools are taught by the Sisters of St. Anne. In the beginning there were 100 children in the school, which then had seven grades. Now there are 185 children, and nine grades complete the grammar course.

Wheelwright, the mission of Gilbertville, is about five miles away from Gilbertville, and when the latter was made a parish the Wheelwright people petitioned for a Mass every Sunday. It was granted, and Mass was said regularly in a hall of the village. When the people had gathered a thousand dollars for the purpose of building a chapel, Father Grace broke ground for the same October 10, 1894. This chapel was dedicated July 7, 1895, by Rt. Rev. T. D. Beaven, of Springfield. Rev. James Hurley preached the dedicatory sermon.

The people of this parish are principally mill-hands and farmers. They are on the average, Father Grace writes, "industrious, honest and God-fearing people." Their political influence is not as great as their position would seem

to warrant, for many of them are not yet voters; but under the advice of their pastor, they begin to seek citizenship.

Father Grace is a scholarly and fervent priest, capable in a high degree of study, labor and sacrifice. He has an attractive and winning personality, and everywhere commands respectful and kindly regard from priests and people, in and out of his own community.

#### ST. PHILIP'S CHURCH,

GRAFTON.

N the history of the church in Worcester County, Father Fitton speaks of service being held at Westboro, Grafton and Millbury, which he calls the "next principal stations, some time near to 1834." "There were," he states, "no resident members of the church, save those employed as farmers or brogan makers, to whom, for the pegging of five pairs, which was considered a day's work, one dollar was paid."

After 1834 the people received somewhat closer attention from Father Fitton, who was then stationed permanently at Christ's church, Worcester. Father Williamson succeeded him in this pastorate in 1843, and the Grafton people knew his administrations as did also those on the other missions, till the coming of Father M. Gibson, in 1845. In 1848 Mr. Benchly, of Grafton, presented the people a plot of land for a church, and in that same year Father Gibson began the erection of St. Philip's. His plan called for a structure forty feet by twenty-five. Rev. Zephenes L'Eveque was made pastor of Millbury, October, 1851, and Grafton knew his care thenceforward to September, 1854. At that time Rev. E. J. Sheridan, of Uxbridge, was ordered by the Bishop to look after the interests of Millbury, and consequently of Grafton. November 25, 1858, Millbury and Grafton were assumed as missions by Father John Power, of Worcester, now the vicar-general of the diocese. He built a transept and lengthened out St. Philip's church, thus increasing the seating capacity to meet the needs of the growing congregation. This work was done in the mid-summer of 1866. July 1, 1869, Rev. M. J. Dougherty was made pastor of Millbury, and Grafton was given to his care thenceforward. During his pastorate the people had services in St. Philip's church every Sunday. Grafton remained Father Dougherty's mission but four months, for in November, 1869, it was made a parish by itself, with Upton as its mission, and Rev. Dr. A. M. Baret was made the first resident pastor. Father Baret was a very learned man, and is said to have been of noble lineage in his own country, France. The people of his parish and the priests of the diocese mourned his death, which occurred in the early summer of 1881. June 15th of that same year Rev. James Boyle, now pastor of Ware, was appointed in his stead. Father Boyle, shortly after his coming, built the present presbytery and made almost new again the old church of St. Philip. He bought a lot of land in North Grafton, which had become a mission of the home parish, and began there the building of St. Mary's church. He finished the basement, which is in brick, roofed it, and herein, until November 29, 1896, the people had all religious services. This building was on the main road from

Westboro, and on the slope of a gentle hill. It was low and wide, with darkcolored brick and darkened roof. Because of the priest's character as a soldier, the people facetiously called it "Fort Boyle," When Father Boyle was promoted to Ware Rev. John R. Murphy came in his stead, February 7, 1887. The first work Father Murphy did was to care for the parish cemetery, which had been purchased years before by Father Power when in charge of Grafton. He made walks through it, cut away the brush, trimmed the lots, erected a central cross, and beautified and made sightly the resting-place of his dead. Next he put into St. Philip's church stained-glass windows. most serious work began in 1895, when he took up earnestly the completion of St. Mary's church in North Grafton. Father Boyle's plans did not commend themselves to Father Murphy's judgment, for the place had grown, and other reasons obtained that were not in Father Boyle's mind when the plans originated. Father Murphy, therefore, asked for new plans, and engaged for this work architect James Murphy, of Providence, who brought him the sketch of a building in Romanesque style, with cruciform outlines, and which at once pleased Father Murphy. The church was built that same year (1896), and was dedicated Sunday, November 29th, by Rt. Rev. Thomas D. Beaven, Bishop of Springfield. The Solemn High Mass was celebrated by Rev. P. J. Harkins, of Holyoke, in the presence of the bishop, assisted by Rev. J. T. Canavan, of Milford, and Rev. George Fitzgerald, of Haydenville. Rev. James F. Galvin, of East Douglas, was master of ceremonies. Rev. J. J. McCoy, of Chicopee, preached the sermon. There were present at the ceremonies Very Rev. J. J. Power, V. G., Rt. Rev. Mgr. Griffin, Fathers Lehy, S. J., and Mullaley, S. J., of Holy Cross College, Fathers Cuddiliy and Canavan, of Milford, Fathers Harkins, of Holyoke, O'Neil, McGillicudy, Brosnahan, McKechnie and Sullivan, of Worcester, Delany, of Natick, Galvin, of East Douglas, Carroll, of Fisherville, Goggin, of Millbury, Colbert, of Hopkinton, O'Reilly, of Whitinsville, Lee, of Jefferson, Dwyer, of East Longmeadow, Redican, of Leicester, Finneran, of Cordaville, McGann, of Westboro, Achim, of Northboro, and Powers, of East Cambridge. At the vesper service Bishop Beaven confirmed one hundred and twenty children of the parish. The bishop was attended by Fathers Harkins and McCov. The celebrant was Rev. M. J. Carroll, of Fisherville, the deacon, Rev. W. H. Goggin, of Millbury, and the sub-deacon, Rev. A. J. Dwyer, of East Longmeadow.

The builder of the church was Mr. Fullerton, of Providence, while the frescoing and decoration was done by Andrew Blair, of Holyoke. The church which cost \$20,000 is very neat, commodions and lightsome, and for a village church unusually beautiful.

Father Murphy, the pastor, was born in Worcester, October 9, 1849. He studied in the public schools of Holden, and also in Holy Cross college from which he was graduated in 1876. He made a regular course of theology in the Grand seminary of Montreal, where he was ordained in December, 1879. He remained as curate with Father Cuddily at Milford for a year and a half, going thence to Father Harkins at Holyoke, with whom he served until made

pastor of Grafton. Father Murphy is a keen, sharp business man, more the traditional Yankee in his dealings than his name would seem to warrant. He has managed his parish with marked success, and has given attention to everything needed within its lines. He is a cheerful and friendly man, though never slow to relieve his mind at an unfairness or what appears to him a wrong. He is a very good speaker, and at times eloquent. He has an unique boldness and candor of expression that makes many of his sayings worthy of repetition in the pleasant stories told by his fellows in the priesthood. Father Murphy's heart is as true as steel, and the man does not live who can point out in him a meanness or a voluntary unkindness. That he is capable of great heroism was proved at the time of the small-pox epidemic while he was a curate at Holyoke. The plague broke out in St. Jerome's parish, and the people died by scores. Unassisted by any other clergyman, he, day and night, and every hour of the day and night, attended to the people at imminent personal risk. It is said that he never undressed or enjoyed one night's unbroken sleep during the month that the plague raged. He holds the hearts of the Holyoke people in his hand even to this day.

Since the formation of the parish there have been 492 baptisms and 350 marriages. The first child baptized in Grafton was Elizabeth, daughter of Patrick White, and Mary Cusick. She was baptized July 17, 1869.

The people of this parish are a thrifty, law-abiding body, who earn their livelihood in the shops or on the farms. They number 978,—525 are of Irish and 453 of French-Canadian origin. They are well represented in business, and exercise a fair amount of political influence. The relations between Catholics and Protestants have always been pleasant.

The parish has church, presbytery and stable, with a large plot of land intervening; there are also three or more acres of land opposite the church, whereon the pastor intends some time to build parochial schools. The parish also owns a cemetery, and in North Grafton a church, and a large plot of land. Rev. Edward Schoffield, Fathers O'Hara, P. S. O'Reilly and Anthony Dwyer have been curates at St. Philip's.

## ST. MARY'S CHURCH,

HOLDEN (Jefferson) and RUTLAND.

EFORE 1850 the Catholic people of Holden walked to Worcester for Mass. This was not only true of Holden, but of Clinton and the surrounding towns. But in 1850 the Catholics asked Bishop Fitzpatrick for spiritual attendance, and he sent them Rev. M. W. Gibson, then associate pastor of Worcester. He said his first Mass in the town of Holden in the house of Michael McLoughlin. Mr. James Prendergast, now the proprietor of the Mt. Pleasant House, was one of those present at this first Mass, as was also Joseph Guiotte.

Thenceforward, during the whole of his pastorate at Worcester, Father Gibson came at stated intervals to the people, as did also his associate and successor, Rev. John Boyce. Father Boyce procured a hall in Eagleville for religious purposes when the people grew too numerous for any private home.

When Father Boyce died in 1864, Rev. P. T. O'Reilly, his successor in the pastorate of St. John's, had care of the Holden mission. He confided the whole care of the place in 1867 to his assistant, Rev. Thomas Griffin. Father Griffin, free to act, immediately purchased three acres of land in Holden Centre, and began the building of a church and the proper arrangement of a Catholic cemetery. He had the church completed and dedicated August 16, 1868. It was 60 by 30 feet, and cost \$3,500. The Bishop of Boston for the ceremony of the dedication delegated Rev. Patrick T. O'Reilly, the pastor of St. John's. For the subsequent three years the Holden church was attended from St. John's in Worcester; but in 1871 it became attached as a mission to West Boylston, where the Rev. Anthony P. Derbuel was pastor.

The parish of the Immaculate Conception was formed in Worcester in 1874, and Holden again reverted as a mission to Worcester, this time to the new parish. For fourteen years Father Robert Walsh, pastor of the Immaculate Conception, kept the charge of the church. In 1884 the parish of Holden was set aside, and Rev. James McCluskey was appointed as first resident pastor. It had within its limits then the villages of Holden, Jefferson, Quinapoxit Dawson and North Woods, also Rutland and Princeton. Father McCluskey remained two years, and during that time purchased the residence adjoining the church for a presbytery. The church itself he repaired and frescoed. He was succeeded in 1886 by Rev. Thomas F. Joyce. Father Joyce died in 1888. He had been exposed during a long, cold drive in answer to a sick call from Rutland, and on his return was taken with a chill, which resulted in a sudden death. Father Joyce was deeply beloved by the Holden people, and to this day they speak of him with tenderest affection. His successor was Rev. John D. McGann, then of Blackstone. Father McGann soon after his coming recognized that the church was not centrally located for the convenience of his people; he, therefore, purchased for \$5,000 a property in Jefferson, close to the railway station. This property had on it an excellent residence. This is now the presbytery. He spent \$2,000 in the remodeling of the house and in grading of the estate. Ground was broken on the 5th day of April, 1890, for the erection of a new church. The building was completed in June, 1891. It was dedicated on the 28th day of June of that year, by Rt. Rev. Bishop O'Reilly, under the patronage of St. Mary. Very Rev. John J. Power, V. G., of Worcester, preached the sermon.

The church cost about \$16,000. It is built after plans designed by Stephen C. Earle, of Worcester. It is 108 feet long and 55 feet wide, and from sidewalk to tower is 70 feet high. It is built in Romanesque style.

In the autumn of 1894 Father McGann was transferred to the pastorate of Westboro, and was then succeeded by the present pastor, Rev. John F. Lee. Father Lee found the church property in good condition, and speaks of it as a "monument to the fidelity and zeal of Father McGann and his generous parishioners."

The people of this parish numbered thirty at the first Mass. They were of Irish and French blood. There are now 780 of them, and they appear to

be equally divided still between the Irish and French, "half and half" as the pastor says.

Father Lee, the pastor, was born in Lowell, Mass., May 2d, 1853. He passed through the grammar and high schools of his native city, then studied classics at St. Charles', Maryland, and at Nicolet, Canada. Theology he read at the Grand Seminary of Montreal, where he was ordained in the December of 1877. He was with Father Cuddihy for a year and a half as curate at Milford, and then assistant for four years more to Father Beaven in Spencer. He was at Gardner when made the first pastor of Shelburne Falls. After two years of service there, he was appointed pastor of Monson, where he was on duty when called to Holden in 1894. Father Lee since coming to Holden has made a special effort in the interests of the young men of his parish, and for some time has been busy in the collection of funds for the building of a hall for their benefit.

Father Lee is a rollicking, jolly, kindly man, with an excellent voice, which he uses with considerable skill to the great delight of his brother priests in times of innocent recreation. He is young and strong, and has within him the possibilities of great good work in the future.

Rutland, the mission of Holden, has a little church which was originally the old Congregational meeting-house in the town for the Protestants. It was bought in the May following Father Walsh's appointment, and fitted up for Catholic worship. When blessed it was given the name of St. Patrick's church.

The people of these towns work in the shops, in the trades, or are in the ordinary business callings. A large number, however, are farmers, some are hotel-keepers, and several of them are men of wealth and position.

# ST. JOSEPH'S CHURCH,

LEICESTER.

HE earliest Catholic settlers at Leicester were Germans and Irish who came thereto in the period between 1836 and 1845. Father Gibson in his statistics of the Worcester missions attended by him in 1846 says that Leicester had "forty Catholics-farmers." In 1845 there were said to be seventeen Catholics. The first Mass known to be said in the town was said by Rev. Father Gibson at the home of Patrick Hayden on Water street, January 12, 1846. There were thirty people present, many of whom came there from Spencer, Rutland, Charlton and the towns about. Mass was celebrated by Father Gibson thereafter at regular intervals. Previous to the erection of the first church Mass was said at the home of Patrick Daly in Cherry Valley. Father Gibson was the celebrant and was accompanied by Father Williams, now the venerable archbishop of Boston. The Masses offered during the time of Father Gibson, and even during the time of Father Migneault, who began to come after his appointment as pastor of Webster, were said in a large house on the north road, now the central factory, occupied by Mrs. Charles Rogers, or at the house of Patrick Geoghan. In 1851 the Catholics were enabled through the kind offices of Captain Gleason to secure the town

hall for religious services, and Mass was said herein once a month by the fathers of Holy Cross College. Whenever they were unable to come the people walked to Worcester to old St. John's. The labors of the journey or the inclemency of the weather never deterred them from this. A Congregational minister of the town at this time, 1852, Rev. John Nelson, observed this trait in the Catholic people, and so deeply touched was he, that he became friendly with them and heartily encouraged them to erect a church of their own. This good man died full of years and honors, deeply beloved by his Catholic neighbors as well as his own, in 1871. Moved by his example other Protestant men of the period took kindly interest in the Catholics. We think deserving of mention for their liberality are Joseph A. Denny, Edward Sargent, and Rev. Samuel May. These people gave kindly advice and material assistance to their Catholic neighbors. At a meeting of the Catholic people at this time Messrs. Martin Callahan, John Keenan, James Daly, James Smith and Timothy Cummings were appointed to gather funds for the church. The first donation received was fifty dollars in addition to the gift of half an acre of land from Michael Craft. A frame building capable of seating three hundred people was built in 1854 on the Craft lot half way between the centre village and Cherry Valley, a mile from either place. Henry Murray, of Worcester, brother of John Murray, who for many years was sexton of St. John's parish, built the church. The timber he used in its construction was taken from the old church at Grafton. John Jennings was the first sexton. The church was named in honor of St. Polycarp, and the first Mass said within it was on New Year's day, 1855, when Father Peter Kroes, S. J., gathered the people about the altar. In 1869 this church had become much too small for the rapidly growing congregation, therefore it was taken down, and from the timbers is built the church of St. Aloysius in Rochdale. corner-stone of the present brick church of St. Joseph was laid on the site of the old church, September 1st, 1867, by Rev. Robert W. Brady, S. J., then president of Holy Cross College. The church was dedicated January 2d, two years, later by Right Rev. John J. Williams, Bishop of Boston. The three churches, that of Leicester and Rochdale, were attended from Holy Cross College from January, 1854, to August, 1873, by Rev. Peter Kroes, S. J., Rev. J. C. Moore, S. J., Rev. P. M. Janelick, S. J., Rev. Eugene Vetromile, S. J., Rev. J. B. O'Hagan, S. J., Rev. W. F. Hamilton, S. J., and Rev. Peter Blenkinsop, S. J.

Father David F. McGrath was made first resident pastor, August 1st, 1880. When Father McGrath came to the parish he found a debt of sixty-five hundred dollars. He began at once to remodel the whole church property. He built a new parsonage and consummated the purchase of eighteen acres of land. These improvements cost fourteen thousand and five hundred dollars. February 1st, 1888, every penny of this debt was paid, and when Rev. Dr. Beaven, pastor of the church of the Holy Rosary at Holyoke, was made bishop of the diocese of Springfield, Father McGrath was promoted to his place, October 17th, 1892. Father McGrath's work in Leicester was remarkable. He left the place nearly perfect in every detail. All the work

that was done by him was done in the same spirit of completeness which has since marked his labors at Holyoke. He was succeeded at once by the present pastor, Rev. John F. Redican, who then was the rector at Cordaville.

The parish of St. Joseph includes the centre village and Cherry Valley, and stretches from the limits of Spencer to the Worcester line. There are about fifteen hundred souls within its confines.

The parochial estate covers twenty acres, thirteen of which is a magnificent grove of oak and other hard woods, wherein the summer gatherings of the parish are held. The frontage of the parish property is eleven hundred and fifty feet.

June 13th of the present year the new cemetery and a magnificent Celtic cross, gifts from Mrs. John E. Russell to St. Joseph's parish, were dedicated by Bishop Beaven. The day was a holiday in Leicester. Every place of business was closed in honor of the dedication. The committee in charge of the demonstration of the day were, C. J. McDermott, William A. Bell, P. A. Butler, James Quinn, J. P. Lee, Peter Rice, M. J. Rice, Dennis O'Connell, J. L. Gallagher, M. L. Hurley, James Rice, and Patrick Hanley. A great body of clergymen were present from Worcester and the surrounding towns, who went in processions from the church to the cemetery. Father Redican headed the procession followed by one hundred and eight boys and eighty-four girls of the Sunday-school, with the altar boys and priests following. Rev. James J. Howard of Worcester preached the sermon. The cross is made of Milford granite after plans by George H. Crossman of Worcester. Mrs. John E. Russell, whose gift it is, is not a Catholic, but her life-long has been friendly to Catholic people, and has loved Catholic services.

St. Joseph's church is in brick and measures one hundred and eight feet in length, and fifty in width. It seats seven hundred and fifty. The church stands near the old turnpike road, and may be seen from the hills and valleys from either side. St. Joseph's church, a thing which in country parishes is very rare, has three beautiful marble altars. The main altar is the gift of Miss Catherine Coleman. The church is well heated and lighted by electricity. In the basement, which is lightsome and airy, the Sunday-school and the church societies hold their meetings and have all their parish entertainments.

The parish records show up to January, 1898, 2325 baptisms, 292 marriages, and 12 conversions from Protestantism.

Rev. John F. Redican was born in Worcester, April 2d, 1857. He attended the Worcester grammar and high school and completed the course at Holy Cross College in 1878. He studied theology at the Grand Seminary of Montreal, where he was ordained December 17th, 1881. The whole time of his curacy he was assistant to Father Quan at Webster. After five years here he was made the first pastor of Cordaville, with Southboro as a mission, in October, 1886. His work in Cordaville was marked by thoroughness and attention to all the parish interests, and for this he was promoted to Leicester, October 31st, 1892. While at Cordaville he built the pretty church of St. Anne in Southboro. He purchased the present presbytery in Cordaville, and did much to beautify St. Matthew's church in the same village. Since

coming to Leicester he has made improvements about the church and grounds, built a tower above the church, and made many changes in the interior. He built about the whole front of the property a solid stone wall. Father Redican has a genial and sympathetic nature, is hearty, and capable of a great deal of work. He is very popular with his associate priests, and is oftentimes entrusted by them with duties that require great attention to detail. He is president of the Holy Cross Alumni in Worcester county. He is of good parts, is zealous, and has been a useful and hard-working priest since the day of his ordination.

### ST. LEO'S CHURCH,

LEOMINSTER.

ONORABLE CHARLES H. MERRIAM, in his history of the town of Leominster says that the first movement to form a Catholic congregation in Leominster was made in 1849, when Rev. M. W. Gibson came here and said Mass at the home of one of the Catholic families. He subsequently continued his visits monthly, but as the numbers increased he was obliged to ask the selectmen for the use of the town hall, which was generously granted, and services were held there twice a A small meeting-house owned by the Baptists, then situated on Main street, near the north village, was bought by Father Gibson in 1851, and fitted up as a Catholic chapel. After Father Gibson, Father Turpin attended the people regularly until he was succeeded in the pastorate at Fitchburg by Rev. Cornelius Foley. Father Foley bought the church and parsonage then owned by the Methodists, and fitted them up as a Catholic chapel and presbytery. In December, 1872, Leominster was made a parish, and Rev. Daniel Shiel, who had been assistant to Father Foley, and who knew the people and was known by them, was given charge of the parish. Three years after he remodeled the church so as to make it capable of seating eight hundred. He had it dedicated to Almighty God under the patronage of St. Leo. The parish then had about sixty-five Catholic families; to-day there are more than thirty-five hundred souls within its lines, close to onethird of the entire population of the town. In 1882 Father Shiel built a very convenient presbytery. About two years ago this parochial residence was destroyed by fire. The pastor, at that time, was absent in the West Indies, where he went in search of health, and knew nothing of the loss until he stepped from his train at the home depot. The Leominster fire department disgraced itself at this fire. The blaze was started in the attic of the house, but the firemen gave their whole attention to the cellar, where they made liberal and lawless use of the altar wines and whatever else they could lay hands upon. Their action caused considerable unpleasant comment.

In May of the present year the valuable Previer estate was bought through the real estate agency of Patrick Killelea for the bishop of our diocese. The price paid was sixteen thousand dollars. This property is on Main street, a short distance from the centre of Leominster, and directly opposite Carter park. The plot has an area of sixteen square rods, and a large three-story colonial house and barn stands on it. Father Shiel, as

pastor, now controls four valuable lots in Leoninster, the present church lot, the one on which stands the parochial residence, the Previer estate, and a lot situated on North Main street. The plans of the new church are already in possession of the bishop, and these lots, save the Previer estate, are to be sold, and their value put into the building of the new church.

From the foundation of the parish to January, 1898, there were 2,101 baptisms and 352 marriages.

The growth of Leoninster within the last dozen years has been remarkable, but the growth of the Catholic population has surpassed even the town growth. The people of the parish, the majority of whom are of Irish origin, with a scattering of French and other nationalities, are spoken of by their pastor as "good, honest citizens." Six of the leading business men of the town are Catholics. The people in very many instances own their own homes and are quite comfortable, yet, strange to say, though they make up close to one-third of the population no Catholic man has ever held a town office.

There are many Catholic organizations in the town, among them being three divisions of the Ancient Order, a ladies' auxiliary, a council of the Knights of Columbus, and a society of forty young men, called the Young Men's Catholic Union, which boasts that its forty members have seen service in our country's wars.

The curates have been Revs. John Gavin, two years and eight months; D. McGillicudy, close to one year; James Donnelly, four months; William Adrian, thirteen months; Patrick Hafey, fourteen months; Thomas Smith, nine months; Thomas C. O'Connell, who came in 1894 and is still on service, together with E. P. Dumphy, who came to the pastorate during the absence of Father Shiel in the West Indies, in 1898.

Rev. Daniel Shiel was born in Ireland and made his studies at Carlow College. He was the first priest ordained by Bishop O'Reilly. The ordination took place in St. John's church, where he afterwards said his first Mass. He was appointed at once to assist Father Foley at Fitchburg, and said his first Mass, as assistant, at Leominster. Of late years Father Shiel has not been in good health, and the once tall and sturdy figure begins to show the weight of years and the labors and trials of his mission. He is much beloved by his people, and has been a prudent priest during the whole time of his quarter of a century's service.

## ST. MARY'S CHURCH,

MILFORD.

HE first Catholics positively known in Milford bore the names of Adam Supple, Hugh McGowan, Edward McGovern, Dominic McDevitt, Edward Shields and Patrick Ward. The records as early as 1782 show the name of Michael Madden, though this man is not spoken of as a Catholic. In 1787 there was another named Luke Kelley. Nothing can now be learned of his religion either. In 1832 and 1833 there were a dozen Catholics all told in the town, and these were obliged to go to Boston for

the necessary rites of their church. Later on they went to Woonsocket for marriage or baptism, and for burial, to Blackstone. The statistics left by Father Gibson at St. John's, Worcester, speak of Milford as one of his numerous "stations," wherein he counts "one hundred and fifty Catholics in the factories." The first Mass, definitely known to have been offered up here, was said by Father Fitton some time before 1843 in a cottage house then standing in the rear of Gillon's block. This house was afterwards owned by John Rogers, who moved it to the Medway road. There were a dozen people present at the Mass. Masses were afterwards said in the home of Dominic McDevitt on the Hopkinton road, which is the house now occupied by Jeremiah Davoren. The people came from the surrounding country to these Masses, which were celebrated once a month during the pastorate of Father Fitton's successor, Rev. Matthew Gibson, and that of Father Boyce, until the people had grown so numerous that no private house could contain them. Sundays when the priest could not come the people said their beads or recited the litanies in common. A committee was chosen from the congregation in the time of Father Boyce to engage the old town hall for services. They succeeded in this, but after a while were refused the hall for further religious worship, and this refusal occasioned a great deal of bad blood between the Catholics and the Protestant towns-people. Some of the more liberal Protestants, led by Seth P. Carpenter, proprietor of the Lyceum Hall, protested with vehemence against the unfairness of their brethren. They succeeded in shaming the bigots, and the hall was again allowed to the Catholic people for religious purposes. Land was given the priest for the site of a church by Dominic McDevitt, and in 1848 active operations were under way towards the building. That year the Providence Railroad was built from South Framingham to Milford, and multitudes of Irishmen came to the town. Moreover, it was the famine year in Ireland, and the poor people forced in thousands from their homes came to this country. Milford received its share. The church was built and ready for services that same year, and was dedicated by Rt. Rev. Bishop Fitzpatrick of Boston. Father Theobald Matthew, the famous temperance apostle, preached the dedicatory sermon. The first day of March, 1850, Rev. George A. Hamilton was named the first resident pastor. Three years later he was succeeded by Rev. Michael Caraher, who in turn was followed one year later by Rev. Edward Farrelly. Father Cuddily came in 1857.

An incident in the life of Father Caraher, the second pastor, during the time of the Know-nothings, created a great deal of excitement. He was what the Irish people call at home, "a gentleman's son," and was a lover of the "horse and hounds." While here he was in the habit of going to the missions in the saddle with two dogs at his horse's heels. Some young American men of the town, calling themselves the "wide-awakes," annoyed Father Caraher a great deal by throwing missiles at him, and at his horse and dogs, and shouting out abusive epithets. One day the priest, to scare them, pointed at them an old empty pistol. A warrant was sworn out for his arrest, and he was brought before Squire Scammell, then Justice of the



Rev. JOHN R. MURPHY.



REV. JAMES T. CANAVAN.



REV, P. CUDDIHY (DECEASED.)



REV. L. J. ACHEM.



Rev. M. J. CARROLL.



Peace. The trial of the priest was held in the old brick church amidst great excitement. The priest was discharged, and what promised to become a great sensation proved only a day's wonder.

With the coming of Father Cuddily came a new life. Even then he was a man of reputation in Ireland and in this country, as an advocate of the people's rights and privileges, political and religious. He was born on St. Patrick's Day in Clonmel, Ireland, in 1809, and was named Patrick in honor of the nation's apostle. In early youth he went to the university at Rome for study. He attended the college of St. Isadore and the Sapienza. was ordained in that city on Christmas Day, 1831, by Cardinal Zula, Vicar of Pope Gregory XVI. He returned to Ireland one year later, and was stationed alternately in Tipperary and Waterford. He became known from the first as a man of great attainments. He was a close friend of the famous Dr. Cahill and the more famous Daniel O'Connell. He left Ireland for America in 1852, and had labored in nearly all the towns of Berkshire county for five years when called by the Bishop to Milford. He was a great builder of churches. In Waterford a stately temple is monument to the priestly zeal of his youth. In Pittsfield he enlarged and remodeled the first parish church. He built a church in Lee, another at North Adams, and still another at Great Barrington; two of these are yet serving the people. In Milford he built the magnificent church of St. Mary. Its corner-stone was laid by Rt. Rev. John J. Williams, June 1st, 1866. It was opened for public worship December 25th, 1869. It is built of granite found in the "Rocky Woods," a property personally owned by Father Cuddihy. It is in early English style of architecture, and seats fourteen hundred people. Adjoining it is a tract of land of two acres, which is site for the priests' house and gardens.

When this church was built in Milford, Rev. Adin Ballou wrote: "The Catholics of Milford, as elsewhere, seem to have an auspicious future before them. They are already numerous and waxing respectable in temporal as well as in spiritual affairs. They multiply rapidly in their families. They are industrious and frugal, and so increasing in prosperity. They are growing more and more Americanized continually in civil, political and social relationships. They are gaining prominence year after year at the polls and as municipal office-holders. Meantime they are generally persistent adherents to their own mother church, devoted attendants on its time-honored ritual services, and free-handed contributors, in the way of money, to its support. Almost all of them are liberal tributants to its treasury. And above all, they are under the most reverent control of the most effective clerical organizations in Christendom."

On April 27, 1890, a splendid tower completed the church. It was dedicated that day by Rt. Rev. Bishop O'Reilly, of Springfield, who also preached the sermon in the presence of a large congregation of people, and a great number of priests from the surrounding towns. They blessed that day also a great bell which now swings in the tower, and which was the personal gift of Father Cuddihy.

In 1880 Father Cuddihy called the Sisters of Notre Dame to Milford and opened for the children of the parish the first parochial school. "Of the many good and great things," said a friendly writer, "done by the pastor of St. Mary's to assist the Catholics of the town during his long life among them, not one could have done more good for the children of Milford than the introduction of the parochial schools." A writer of Milford, in 1894, speaking of the great saving to the town by the building of the parochial schools in 1894, thus reasons: "According to the report of the School Committee last year (1893), which gives the expense per pupil, based on daily attendance, the average of each pupil of the public school is \$21.84. The daily attendance at St. Mary's parochial school is two hundred and fifty children. This, according to the cost per pupil as given by the school committee, is a saving of five thousand four hundred and fifty dollars per year. This number of pupils have attended St. Mary's school since its commencement, fifteen years ago, which has been a saying to the town and taxpayers of the enormous sum of seventy-six thousand, four hundred and forty dollars.\(^1\) So that while the Catholics ask nothing from the Protestants for their maintenance, it is well that they should know the large amount of money the town is saved through the creation of the parochial schools of St. Mary. The morals, manners and religious teachings, besides the practical, every-day education that the children receive at the schools must necessarily be an advantage, by example and otherwise, to all other children throughout the town."

In 1890 Father Cuddily erected a commodious, well-aired and well-lighted granite school building. This parochial school building at Milford is perhaps equal to any in the State.

Father Cuddiliy died on the afternoon of December 8, 1898, close to the ninetieth year of his age; and, up to a month before his death he was as bright, and seemingly as strong as a man of fifty. The great energy that made him a marked man in the troublous times in Ireland, and in the Know-nothing days in America, and which made his name a familiar one from end to end of the old land and many portions of the new, kept him hale and strong to the last. The words written of him by a priest of our diocese in 1894 were true of him, to the last: "'Half priest, half hussar,' the people used to say at Hopkinton, when Father Cuddihy, in his young days, came dashing over the hills to attend them. That was in the days of long rides and wide missions. Any one to-day, looking at the lithe figure, tall and straight as an Irish pike-staff, and noting the springy step and fresh countenance, and perchance catching the firm accents, telling of mind and tongue yet bright and keen as a flashing scimitar, would be puzzled to say whether the man was near to fifty or ninety, and whether the man was priest or trooper, and would wonder how any man could have so survived the hardships of a missionary priest's life to this day. Father Cuddihy was ordained in Rome in December, 1831. He was sixty-two years a priest last Christmas, and is, therefore, the oldest priest in the country. He is now nearing his eighty-seventh year; but age does not seem to take the edge from his in-

Our computation would make this saving \$84,900, an increase of \$8,460

terest in life or to dim the fires of his spirit. He is yet as young as the priest ordained last Christmas. It is only when one hears him talk familiarly of four popes, and reads his name with O'Connell's in Irish history, that you marvel at the man beside you."

He was in the vigor of manhood when made rector at Milford, August 15, 1857, upon the death of Father Farrelly. His parish then embraced Westboro, Medway, Hopkinton, Holliston, Ashland and Upton. Each of these towns to-day is a parish by itself. During his time in Milford he did much to encourage education in his flock, and took great pride in pointing ont the large number of his parish who filled positions of trust in the community. He fearlessly rebuked every movement which he believed would not be for the interests of those whom he safe-guarded. The Springfield Republican of December 9th, 1898, speaking of him, said: "He was a firm and unflinching opponent of infidel philosophy and visionary reforms. As a pulpit orator, he was effective, and was always found a reliable and earnest man."

By will dated June 9, 1893, he left all of the property of St. Mary's church, Milford, to Rt. Rev. Thomas D. Beaven, Bishop of Springfield, "to be managed by him for the benefit of the parish." This property included the house, offices, land, the convent, parochial school, and other buildings connected with the church of St. Mary. To this were added ten acres of land to be used for cemetery purposes, and another parcel of land on Winter street; the house opposite St. Mary's church used by the sexton, and all the household furniture in the presbytery. The will provided that land on Davenport Street, Boston, belonging to him, be sold, and the proceeds used in the building of schools in St. Mary's parish.

In a codicil to the will he left the granite quarry owned by him to Bishop Beaven, to be kept for the use of St. Mary's church. He gave two thousand dollars to the chapel at Clonnel; one thousand dollars for charity in the diocese; one thousand dollars to the Catholic University at Washington, and the land owned by him in Wellesley Hills to be sold, and the proceeds used for the parochial schools in Milford. To the bishop he also gave a house on Granite street, "to be sold or managed by him for the benefit of the parochial schools." He left a thousand dollars for a future Catholic Cathedral in Springfield. The rest he left in private bequests.

Father Cuddihy died of old age. He was the oldest Catholic priest in years and in service in the United States. His funeral was attended by three thousand people, and the public prints of the day state that as many more were unable to gain admittance to the church. The High Mass of Requiem was celebrated by Rt. Rev. Bishop Beaven, of Springfield, and the eulogy, which was pronounced by the press as "masterly," was preached by Rev. Father Scully, of Cambridgeport. One hundred and fifty clergymen from all over this State and neighboring States were seated in the sanctuary or around the catafalque. The last absolution after the Mass was pronounced by the venerable Archbishop Williams, of Boston.

Father Cuddihy was succeeded by Rev. James Canavan, who for many years was his faithful assistant.

Rev. James T. Canavan, the present pastor, was born in the city of Worcester, about forty-nine years ago, of Irish parents. He is a graduate of the Worcester High School, and of St. Charles' College, Baltimore. Theology he studied at Troy, N. Y.; was ordained in the Cathedral at Springfield by Bishop O'Reilly, August 15th, 1873. He came at once to Milford as curate to Father Cuddihy, and, with the exception of about a year spent at West Fitchburg, has remained here ever since. Father Canavan has served terms on the school board in Milford, and was chosen by the citizens as one of the orators in Milford's centennial celebration in 1880. All classes in the community, Protestants as well as Catholics, deeply appreciate Father Canavan, whose capacity for hard labor, and whose abiding interest in his people has never slackened during the many years of his service.

The people of this parish number 4300, and are mainly of the Irish race, though there are bodies of Canadians and Italians amongst them.

There have been 1236 marriages, 5786 baptisms, and 26 conversions from Protestantism since the founding of the parish up to January, 1898.

#### ST. BRIDGET'S CHURCH,

MILLBURY.

HERE were Catholic people in Millbury before 1834. That was the year that Father Fitton began the care of the people of Worcester, and when he had his first Mass in that city, working people came from Millbury to assist at the service. From time to time, during his pastorate in Worcester, Father Fitton said Mass in the old "Arcade," or in the house of James Campbell, who then lived at the west side of the town. Father Williamson continued the service, and when Father Gibson became pastor, in April, 1845, he offered up Mass at regular intervals in the town hall. The Sundays the people had no service in Millbury they walked to the church on Temple street, or to Holy Cross College, for the sacrifice. Father Gibson says that in 1846 there were in Millbury "about two hundred Catholics in the factories." That same year a French priest, Father L'Eveque, was sent to St. John's church with the especial care of the Canadian families settled They numbered then, in Worcester and vicinity, 130. Millhere about. bury was a mission of St. John's until 1850. In June of that year the Catholics of the town, in public meeting, determined upon the erection of a church. Michael Coogan, who had been here since 1830, gave land for a church site, and Father Gibson began the erection of St. Bridget's church on the 20th day of the following October. Work was pushed with sufficient rapidity as to enable him to say Mass within the new building on Christmas Day that same year. The church was dedicated by Bishop Fitzpatrick under the patronage of St. Bridget, October 2, 1851. The day before the dedication Father L'Eveque was made the first pastor of the new parish of Millbury. He never had a permanent home in Millbury, for his duties kept him constantly going in the missionary work to which his life was given. September 20, 1853, Millbury ceased to be a parish by itself, and was annexed to Uxbridge and the care of Rev. E. J. Sheridan, as a mission. Later it became a

mission of St. Anne's church, Worcester, than under the control of Rev. John Power, now vicar-general of the diocese. Millbury knew Father Power's care close to eleven years, during which time he built a transept to the church and enlarged its seating capacity so as to include a thousand. June 30, 1860, Rev. Michael Dougherty was appointed to Millbury, which on that date was again made a parish. Father Dougherty was young and strong, and gifted with unusual eloquence. He attracted the people to him, and they were always ready enthusiastically "to do his bidding." He improved the interior of the church, frescoed it, and, two years after his coming, built the present splendid presbytery. In 1884 his health began to fail, and in August, 1886, he died. September 1st, that same year, he was succeeded by Rev. William H. Goggin. Almost immediately upon his coming Father Goggin began making improvements in the church. He almost rebuilt it; he enlarged it, beautified it, put in galleries and windows, frescoed it and erected new altars. At the same time he graded the grounds about the property, and built up the stone wall which enclosed the property, and put in the granite steps which lead from the street below up to the front door of the church. A year or two later he had the whole church wired for electricity. A short while before his transfer to Pittsfield he put in a new church organ. He bought a cemetery in his own right and made it a free gift to his people. In the fall of 1898 he was succeeded by Rev. Charles J. Boylan. Father Boylan remained but a short time. His health failing him, he was obliged to relinquish the parish. On October 6, 1898, Father P. L. Quaille, then pastor of Turner's Falls, came to the parish. Father Quaille was born, March 14th, 1836, in Ireland. He studied first at Holy Cross College, where he remained three years. He is said to have been the first student at the college to receive a cross of honor from the Governor of Massachusetts. Governor Andrew, in 1862, was present for the first time at the college commencement. On account of delicate health he studied at St. Mary's College, and afterwards at St. Thomas' Seminary in California for two years. He entered St. Joseph's College, in Troy, for philosophy, and finished there the first year of his theology. He completed his theological studies at St. Bonaventure's, Alleghany, in 1869. He had studied for California, but was transferred to the new diocese of Springfield through Bishop O'Reilly, who, though named, was not yet consecrated bishop of this diocese. He was ordained June 21, 1871, by Bishop McQuaid, of Rochester.

In 1872 Father Quaille remodeled the old church of St. Mary's, in Turner Falls, and enlarged its seating capacity seven hundred. In 1873 he built the parochial residence and bought the cemetery in 1876. He built a church in Northfield, and another in Miller's Falls.

The curates of this parish have been Rev. Edward J. Taylor, August 25, 1872 to October 8, 1872; Rev. R. S. J. Burke, September 10, 1876 to May 26, 1878; Rev. James McCloskey, September 22, 1878 to September 29, 1878; Rev. James Coyle, November 6, 1878 to December 9, 1879; Rev. John T. Sheelian, January 18, 1880 to April 15, 1880; Rev. James P. Tuite, May 9, 1880 to October 26, 1881; Rev. John D. McGann, January 15, 1882 to Novem-

ber 11, 1884; Rev. John F. Harmon, February 22, 1885 to May 3, 1885; Rev. J. L. Tarpey, August 23, 1885 to September 1, 1886; Rev. Thomas P. McDonnell, October 6, 1898 to September 1, 1899; and Rev. E. F. Brosnahan, from September 1, 1899, who is still on duty.

Since the foundation of the parish up to January, 1898, there have been 1930 baptisms, 427 marriages and 4 conversions from Protestantism.

The Catholic people of St. Bridget's are largely mill operatives or workers in the shops. Several, however, are well-to-do and are in prosperous business. All the people are Irish either by birth or origin. They number 908.

# CHURCH OF THE ASSUMPTION (FRENCH),

MILLBURY.

FTER some months of racial trouble between the French-Canadians

and the pastor of the English-speaking Catholics in Millbury, permission was granted them to form a congregation of themselves. A very bad spirit had been shown by the French-Canadians before Bishop O'Reilly gave his permission for a separate parish. They clamored for a priest speaking their own tongue and of their own blood, and when their wish was not immediately acceded to, they betook themselves to the town hall and had a religious service without the priest. They said the rosary, sang hymns, or did whatever their leaders might suggest. Naturally Protestants sympathized with them, because they saw in this estrangement a possibility of perversion, and this sympathy seemed a strong support and encouragement to the misguided people. Bishop O'Reilly, when satisfied of the wisdom of his course, sent them as their first pastor Rev. J. A. Charland. On the 20th of April, 1884, the Sunday following his appointment, he said the first Mass for the French-Canadians in the town hall. He has since remained with them. In 1886 Father Charland, assisted by his enthusiastic people, was able to build the church of the Assumption of the Blessed Virgin. This was built on a lot of land which he purchased at the corner of Water and Grove streets, at a cost of two thousand five hundred dollars. He had the foundations complete September 28th of that same year, and the first Mass was said in the new church October 3, 1886. The original plans called for a church of brick, but by the advice of the bishop the plans were changed and the wooden church now serving the people was built. Father Charland has been fifteen years in service in this parish. In May following his appointment the population of the parish was counted as thirteen hundred and fifty souls, to-day the population is something more than a thousand.

In the first ten years of the parish life the records show 803 baptisms, 154 marriages and 5 conversions from Protestantism. Father Charland does not think very highly of the character of his converts.

The parish owns a church, presbytery and a stable, also a second presbytery in course of construction.

The people of this parish have among them a fair proportion of the merchants of the town. They stand in society as well as any of their neighbors.

Their political influence does not count for much because of the lack of citizens among them.

Father Charland was born in Canada in 1854. He was educated at Assumption College, Montreal, and was ordained in that city in 1878. He came to the diocese of Springfield in 1880, and was immediately made assistant at Indian Orchard. He was then transferred to Ware, and was at Ware when made pastor of Millbury.

#### CHURCH OF ST. AUGUSTINE,

MILLVILLE.

HE people of Millville and vicinity before 1879 walked two miles to Blackstone to hear Mass. In that year the Felting Company of Lawrence built a mill in the town, and a good number of the faithful came for work. Father William Power, pastor of St. Paul's, Blackstone, thereupon bought an old Congregational meeting-house, and herein said the first Mass ever offered up in Millville. This was said in the spring of 1879. He also bought a goodly tract of land conveniently situated for a parish property. The next year he built upon this property, according to plans made by P. W. Ford, of Boston, a pretty Romanesque frame church, which was named St. Augustine's. Its original dimensions were seventy by forty feet, and it had a seating capacity of three hundred and twenty-five. There was a notable increase of Catholics in 1882, for then it was that the late Joseph Bannigan began the building of his great rubber factory in Millville. There were then twelve hundred and fifty Catholics in the place, and the year following Father William Powers recommended to the bishop the appointment of a resident pastor. In keeping with Father Power's suggestion Bishop O'Reilly, on the 14th day of October, 1884, named Rev. Michael H. Kittredge, who was curate at Westboro, the first resident pastor. When Father Kittredge assumed control of the parish he had twenty-five hundred dollars debt to care for. In a short time this was paid. On his appointment Father Kittredge was forced to enlarge the church to its present dimensions. It now is one hundred and seventy-one feet by forty feet wide in the nave, and eighty feet wide in the transept. He increased accordingly the seating capacity from three hundred and twenty-five to seven hundred and fifty. In that year he also began the building of the parochial residence. This finished he built a substantial stone wall around the property, put in concrete walks, and terraced the property just inside the stone wall. The church is now heated by steam, and lighted by electricity. In 1890 at a cost of eleven hundred dollars he put in the church a fine organ built by Adams & Son of Providence. In 1893 Mr. J. M. Bowes paid for a bell which now hangs in the church tower. That same year Father Kittredge bought twenty thousand feet of land east of the parochial estate. During the fifteen years of Father Kittredge's pastorate here he has retained the good will of his parish, and in fact of all of the towns-people, and so wisely has he managed the parish affairs that, in spite of the work done in so short a period, the St. Augustine's parish for four years now has been free from debt.

In the first ten years of the parish life there were 573 baptisms, 113 marriages, and sixteen conversions from Protestantism. "These converts," Father Kittredge writes, "were intelligent and anxious to learn the truths of our religion; all but one are still here and are a source of edification to the community."

The prosperity of the town, and consequently of the parish, depended in a large measure upon Mr. Bannigan of Providence. Since the formation of the Rubber Trusts, and the death of Mr. Bannigan, the parish appears to have gone down a trifle, for now there are but ten hundred and fifty people; two hundred less than the number which greeted Father Kittredge on his coming. Of these the vast majority are of the Irish race, though there are several families from Newfoundland, and here and there some French Canadians, and a handful of Poles.

The kindliest relations have always obtained between the Catholics and their neighbors here, and the relations between pastor and people have been of the happiest.

The parish now has a church, a presbytery, and three acres of land, whereon Father Kittredge hopes soon to build a parish school.

Rev. Michael Kittredge was born in Clinton. He studied there in the public schools, and afterwards at Holy Cross College, whence he was graduated in 1875. Theology he studied in the Grand Seminary of Montreal, where he was ordained the 21st day of December, 1878. He was at once sent as assistant to Westboro, and served there the whole time of his curacy. Father Kittredge is a quiet, laborious man, entirely given to the care of his parish and his people's interests. He has always been well liked, and from the first has proved himself capable in parish concerns. Yet in his full health and vigor, with considerable work already to his credit, he gives promise of very much and better work in the years to come.

Speaking of his people, he says: "They are the largest property holders here, with the exception of the owners of the mills. They own and conduct most of the stores. They are represented in every board of the town government; in fact the Catholics of the town control its political affairs."

## ST. ROSE'S CHURCH,

Northboro.

MISSION.—St. TERESA'S CHURCH, Shrewsbury.

OME TIME in June, 1843, Father Fitton said Mass in the home of an Irish|Catholic, Cornelius McMerriman, a little house yet standing adjacent to the princely estate of G. Wesson, the multi-millionaire pistol manufacturer of Springfield. There were thirteen people present at this Mass. They were, Cornelius McMerriman, wife and son, Hugh Carlin, Alexander McMerriman, Alexander Bonner, wife and daughter, Mr. Moore and wife, James King, and Bernard Colligan and wife. These people were north of Ireland Catholics. Of those who attended that first Mass all remained true to that faith which was dear to them, with the exception of one. These people came to Northboro in 1834. The priest

came once a year for four or five years thereafter, but after 1845, Father Gibson came once every three months, as did Father John Boyce and Rev. P. T. O'Reilly after him. The church of St. Rose was built in 1883 and 1884. In 1886 Northboro was made a parish by itself, and Rev. James McCloskey was made the first pastor. He served to January, 1889, when he was succeeded by the Rev. James Galvin, who was transferred to East Douglas in April, 1893. Father Dwyer succeeded him. He served one year, when he was replaced by the present pastor, Rev. Levi Achim. Up the appointment of Father McCloskey, Northboro was a mission of Westboro.

During the pastorate of Father Galvin the present presbytery, which is a very beautiful and home-like place, was purchased for the parish.

There were twenty-one Irish people in Northboro in 1845, five years later several French Canadians settled in the town. There are now of both races about six hundred and fifty souls.

Parish records preceding 1880 are lost. From that date to January, 1898, 600 baptisms and 100 marriages are recorded.

The people here are spoken of by their pastor, as, "peaceful, hard working people. There are," he adds, "only two in business. A large number of them vote, but they have no political influence."

More than twenty-six years ago Father Thomas Griffin of Worcester had charge of the mission of Shrewsbury as well as of those of Stoneville and Holden He left a neat sum of money in the mission treasury for the building of a church, and this was used by Father Derbuil to build the present chapel. In this mission, which now belongs to Northboro, there are two hundred and fifty souls. During the pastorate of Father Dwyer he renovated the old church, beautified the grounds about it, enlarged it, and made it altogether presentable.

Rev. Levi J. Achim was born in Spencer, Mass. He passed through the ordinary school course of his native town, and later made his study of theology at Montreal Seminary, and there was ordained in December, 1888.

# CHURCHES OF ST. MARTIN AND ST. JOSEPH.

Otter River, Barre, Templeton, Royalston and Petersham.

EMPLETON, which embraces the villages of Otter River and Baldwinville, was settled about 1751. With the building of the Boston and Albany railroad west, Father Fitton says the Irish came to the towns along the line, and to some of the neighboring towns, amongst which he names Templeton. There must have been Catholics in Otter River in 1837, for whom Father Fitton had a "station." Father Gibson, who was pastor at Worcester in 1851, and had charge of Fitchburg and surrounding towns, said Mass in the house of Patrick O'Brien, which stood, and still stands, near the foundry. Father Gibson celebrated Mass in Mr. O'Brien's house at intervals of once every three months until 1854, with the exception of two occasions, on one of which Mass was said in the woods, and at another time in a little school-house on the Winchendon road.

Amongst the earliest Catholic settlers known in Templeton, we find the names of Patrick O'Brien, James Walsh, Michael and James Kelley, and William Sullivan. In 1853 Father Gibson began the building of St. Martin's church. It was dedicated in 1854, and the first Mass was said therein by Father Gibson. A cross was put upon the church before the dedication, and a short time afterwards this cross was cut down by the Know-Nothings. With the spring of 1855, Rev. Edward Turpin came as curate, and Mass was said more frequently. From February to the June of 1857 Mass was celebrated every fortnight in St. Martin's church. In January, 1856, Father Turpin became the pastor of Fitchburg, and his brother, Father Henry Turpin, was made his curate. During his curacy, Father Henry Turpin said Mass every fortnight at Otter River. The people increased in numbers so rapidly that in 1864 Otter River was made a parish by itself, and Rev. Thomas H. Bannon became the first resident pastor. He had charge of Otter River and the surrounding country. Immediately on assuming charge, he bought a house close by the new school-house, and resided therein during his whole term here. He said Mass every second Sunday, the alternating Sunday being given to the missions. He was transferred to Blackstone in 1867, and, on the 11th of May of that year, Rev. William Orr, now of Cambridge, came as his successor. The parish missions then embraced Otter River, Gardner, Ashburnham, Hubbardston, Royalston, Westminster, Petersham and Orange. Father Bannon's house was his personal property; on the coming of Father Orr, therefore, a new residence was obtained nearer to the church. Father Orr remained but two years, when he was succeeded, June 4, 1869, by Rev. Richard P. Donovan, who in turn was followed in November, 1870, by Rev. Patrick McManus. In August, 1871, Father Patrick McManus was made pastor of Greenfield, and Rev. Charles McManus came as his successor. He in turn was followed by Rev. Robert Walsh, now pastor of the Immaculate Conception in Worcester, who came in October, 1872. The present parochial residence, across the street from the church, was built by Father Walsh during his pastorate here. Rev. Joseph Coyne came, October, 1873, to replace Father Walsh, who was promoted to Worcester, and remained until his death, 1885. Rev. Thomas F. Murphy was then called by the bishop from his curacy at North Adams to Barre, and he, too, died suddenly one year later, in the spring of 1887. Rev. Thomas Reynolds was then appointed to Father Murphy's place; he died in the summer of 1889. Father Reynolds, during his administration, made considerable repairs upon the church. Rev. James Norris came in August, 1889, to replace Father Reynolds, and was promoted four years after to the pastorate of West Fitchburg. His successor was Rev. Thomas E. Purcell, now pastor at Turner's Falls. In October, 1898, Father Prendregast succeeded Father Purcell.

Father Purcell's administration was active. Immediately upon taking charge, he repaired and fitted up the parochial residence. The next year he lifted St. Martin's church, and placed under it a brick basement, also put in new floors and a new altar, placed windows above the altar, and painted and frescoed the interior of the church. This done, he beautified the whole prop-

erty by grading about the church, putting in walks, and making sightly all the approaches.

BARRE.—The town of Barre, named after Colonel Barry, an Irish member of the British Parliament, who was kindly disposed towards the Americans during the Revolution, has amongst its Revolutionary inhabitants the names of several Irish people.

The first Mass was said in Barre by Father Fitton something like sixtytwo years ago. It was said in the home of Mrs. Mary Garland, grandmother of Rev. Edward F. Martin, now pastor of Athol. Father Fitton came, during his residence at Worcester, twice a year. Father Gibson did the same during his pastorate, as did Father Edward Turpin, of Fitchburg, in turn. The Jesuits of Holy Cross College now and then lightened the burden of the missionary priests by coming in their stead, as did Father Quan, of Webster, in 1858. Father Quan built the first church in Barre, which he called St. Joseph's, in 1858. It was originally a brick building, that had served successively as tenement house, store and school-house. This was burned to the ground, May 5, 1896, and was replaced immediately by the present new St. Joseph's. This latter is a wooden building, resting upon foundation walls of brick, and is considered by all who have seen it a very neat and substantial village church. It is built in old Gothic style. It was dedicated October 25, 1896, by Rt. Rev. Thomas Beaven. Rev. James Boyle, of Ware, preached the dedication sermon. It stands a fitting monument to Father Purcell's pastoral zeal.

The priest came once a month to Barre in 1862. When Father T. H. Bannon became pastor of Otter River, the attendance was more frequent. April 1, 1868, Barre was made a mission of Ware, and thus remained until the year 1868, when it was transferred to the parish of North Brookfield. Father Turpin and Father Smith said Mass regularly in turn here. Barre reverted to the care of Otter River in 1871, while Father Charles McManus was pastor, and it has thus remained a mission since. While Father Walsh was pastor at Otter River he began the preparation of plans for a church in Barre, but his removal to Worcester prevented the plans maturing. Between the burning of old St. Joseph's and the completion of the new, Mass was said in the town hall.

The windows in the new church were presented to the parish. The chancel window was given by the Rev. Robert Walsh, of Worcester, and others were given by Fathers Denis Scannell, of Worcester, J. F. McDermott and A. E. Langevin, of Gardner, and Luke Purcell, of Fitchburg.

In the first thirty years of the parish life there were 1942 baptisms and 395 marriages. No special record was kept of conversions, though there were several.

There were, in 1853, about one hundred Catholics in Otter River, and the same number in Barre. There is no record of how many there were in the surrounding villages, with the exception of South Royalston, wherein in 1846 Father Gibson reports three hundred "railroad men." It is safe to say that the vast majority of these moved on with the building of the railroads. That same year he reports in Barre "forty farmers."

The property of the parish consists of a church, a parochial house and barn in Otter River, St. Joseph's new church and cemetery in Barre, and a small cemetery in the town of Hubbardston.

The Catholic people, who now number upwards of one thousand, as described by Father Purcell in 1898, "are law-abiding citizens and industrious. Socially, many are the equals of their neighbors. Politically, their influence is scarcely noticeable." The majority of them are of Irish blood.

The pastor, Rev. James Prendergast, was born in Holden. He made the full course of his classics at Holy Cross College, and then entered the Grand Seminary of Montreal, where he completed his theological studies. He was ordained at the Cathedral December 19, 1885. As curate he did duty at Easthampton, Blackstone, Clinton, Hinsdale and Millbury, where he was laboring when made pastor of Otter River. Father Prendergast is young, strong and energetic. He inherits considerable business capacity. He has proved himself capable in the works of the ministry, and in the management of affairs that fall within the lines of a priest's duty.

#### ST. ROCH'S CHURCH,

OXFORD.

MISSION.—ST. ALCISIUS' CHURCH, Rochdale.

N May, 1886, Oxford was made a parish, and was given as first resident pastor Rev. Charles Boylan. Before this it was attended from Webster. In 1855 the first Mass said in Oxford was offered up by Father Meigneault in the home of Michael Twoomey, "which then stood side of the railway about a mile and a half from the station." There were then about three hundred souls in Oxford, two hundred of Irish lineage and one hundred French Canadians. When the place was made a parish there were a thousand souls, equally divided between the Irish and French. To-day Oxford and North Oxford have nine hundred souls, two hundred and fifty are of Irish blood, six hundred and fifty of French. In Rochdale, the mission, there are two hundred of Irish blood and one hundred French.

From the foundation of the parish to January, 1898, there were 476 baptisms and 122 marriages. No especial record has been kept of conversions from Protestantism, and only one up to 1898 has come to the notice of the pastor.

Oxford has St. Roch's church, a parochial residence, a stable and a cemetery. North Oxford has a church with the basement finished, and two and one-half acres of land surrounding it. Rochdale, the mission, has a church and stable.

St. Roch's church was built by Father Meigneault, in 1856. It cost eight thousand dollars. He said Mass regularly in the new church for the two years following its building. When Father Quan came the people had Mass every second Sunday, and this obtained until he was given an assistant in 1867, from which time forward the people had Mass every Sunday,. Father Quan moved the church from its original site to its present location, added to it and made many repairs and alterations. Two years later he bought a cemetery of sixteen acres.

During Father Boylan's pastorate he decorated St. Roch's church, and put in stained glass windows. He organized it into a parish, and brought back many who had grown careless in the faith. He was very active in the administration of the people's spiritual affairs. When Father Boylan was promoted to Pittsfield in 1893, Rev. Martin Murphy, then pastor of Cordaville, was sent here in his stead. Father Murphy put steam heat in the church and house, drew the people closer to the church, and had everything in excellent condition when promoted to Great Barrington, January, 1895. Father Hafey came to this place January 3, 1895. In September, the year of his coming, he raised and remodeled the parochial residence.

St. Anne's church in North Oxford was built by him. It is ninety-four feet long and fifty-six feet wide. S. C. Earle, of Worcester, was the architect, and Twoomey & Shea, of Holyoke, the builders. The church will seat five hundred people. The foundation work was commenced September 12, 1896. The first Mass was said in the basement by Rev. Patrick F. Hafey on Christmas day that same year. The church was dedicated by Bishop Beaven the last day of May the year following. Rev. P. J. Harkins, of Holyoke, was celebrant of the Mass, Rev. John Madden, P. R., deacon, and Rev. John F. Fagan, of Springfield, sub-deacon. The sermon in English was preached by Dr. P. J. Garrigan, of the Catholic University, and the French sermon by Rev. John E. Donnelly, of Montreal, Canada.

St. Roch's church in Oxford will seat five hundred and fifty people. It is a frame building, resting on a stone foundation.

About sixty-five years ago Mass was said in Rochdale by Father Fitton for the men engaged in the building of the railroad. The people of the town went to Leicester for Mass during the time of Father Gibson's attendance there, and while Leicester was a mission attached to Webster. From 1858 to 1869 the same place was under the care of the Jesuit Fathers from the college. In 1869 Father Ciampi built the church of St. Polycarp. The people who came to it were attended by Father Ciampi until 1871, by Fathers J. B. O'Hagan and Albert Peters, until August, 1872, Father Hamilton until August, 1873, and Father Blenkinsop thenceforward until August, 1880. Father David McGrath, now of Holyoke, was then made the first resident pastor of Leicester, and assumed charge of Rochdale. Father McGrath remodeled the little church of St. Aloysius, and expended upon the work about five hundred dollars. It is a frame building on stone foundations, and will seat three hundred people. In 1891 Rochdale became attached as a mission to Oxford.

Rev. Patrick Hafey, the present pastor, was born in Whately, Mass., on St. Patrick's day, 1860. He passed through the public schools of South Hadley Falls, and made his classical course afterwards at St. Therese College near Montreal; theology he studied in the Grand Seminary of Montreal, where he was ordained on the 18th day of December, 1886. He was stationed at Fitchburg two years, and was locum tenens at South Hadley for six months. From Fitchburg he went to the Sacred Heart church in Worcester for half a year. He was then sent to St. Jerome's, Holyoke, where he served four years. He had served fifteen months at Leominster when the bishop called him to Oxford.

Father Hafey, speaking of the people who make up his parish, says: "They are mostly mill operatives or farmers. They have very little political influence, though this year (1898), for the first time, one of our people has obtained a place on the board of selectmen. The old bigotry which was marked in Oxford and the surrounding towns has changed of late years, and the intercourse between Catholics and Protestants is as it should be between neighbors. There are twelve school teachers in the town; four of them are Roman Catholics, three of whom are natives of St. Roch's parish."

### ST. MARY'S CHURCH,

SOUTHBRIDGE.

HE old pioneer, Rev. James Fitton, as far as certain records prove, was the first priest to visit Southbridge and say Mass for the Catholics. This Mass was said in the home of Mr. Seery, then overseer of the Hamilton Woolen Company's mills, some time in 1840. The house yet stands, and is occupied by four Catholic families. It is still owned by the Hamilton Woolen Company, and is situated on the corner just opposite from the "old boarding house in Brick Row." There were a dozen Catholics present at the Mass, seven of whom were of Irish lineage, and the other five German or French. Father Fitton came thenceforward to 1843. Williamson came in 1844, and after him came Father Gibson, in 1845. next year Father Logan, S.J., who was professor of rhetoric at Holy Cross College, came to the people at more frequent intervals. He was the first priest to say Mass in Southbridge on the Sundays. The congregation assembled in a little white school house, and this was continued for three or four years afterwards. Father John Boyce, of St. John's church, Worcester. said Mass for two months in the town hall or in the South school-house. Then for a few months more he said it in the house of Mrs. Jager, whose two sons, Joseph and James, yet living, were the servers. The pastor has been able to take from the records the following: "At a special meeting of the Catholics of this village and vicinity, held in the South school-house on Sunday, May 18, 1852, Rev. John Boyce in the chair, it was proposed and unanimously resolved that immediate means be taken for the erection of a Catholic church in this village; also voted that James Cummins and Patrick Kelley be appointed collectors, and they are thereby authorized and fully empowered to receive contributions for said church." This James Cummins was living in the summer of 1898, at the age of ninety years, though very feeble and totally blind. Mr. William Edwards, a liberal Protestant gentleman, gave the Catholics a plot of land, and on July 12, 1852, work was commenced on the church under the direction of Rev. John Boyce. It was dedicated under the patronage of St. Peter, Prince of the Apostles, on the first day of May, the year following, by Rt. Rev. John B. Fitzpatrick, assisted by Fathers Boyce, L'Eveque, of Millbury, W. A. Blenkinsop, of Chicopee, and P. J. Blenkinsop, S.J., of Holy Cross College. On the same day the Rt. Rev. Bishop Fitzpatrick blessed the Catholic cemetery. Charge of the new church and land, by request of Bishop Fitzpatrick, was assumed by Rev.



Rt. Rev. Mgr. G. ELZ BROCHU, P.A.



REV. P. F. HAFEY.



REV. A. M. CLEMENT.



REV. CHAS. McMANUS.



Peter Blenkinsop, S.J. In October of the year following Father Blenkinsop was succeeded in its care by Rev. Peter Kroes, S.J., who in turn was followed, July, 1856, by Rev. J. C. Moore, S.J. In September, 1857, Rev. P. M. Folchi, S.J., had the care of the congregation for a year. During the administration of the three Jesuits last named, Father Blenkinsop came occasionally, as did also Fathers De Meastri, Mulledy, McMullan and Ciampi, of Holy Cross. Father Meigneault, of Webster, and Father L'Eveque, of Millbury, came now and then within the same period. It may be of interest to recall just here that the organ in old St. Peter's church was purchased by Father Blenkinsop, and by him put into the church. Father Kroes selected it, and had it built according to his own plans by Albert Gemunder, of Springfield It cost \$650. In September, 1858, Rev. James Quan succeeded Father Meigneault as pastor in Webster, and he arranged with the Jesuits to exchange the mission of Southbridge for that of Spencer, as he could more conveniently attend to the former as they could to the latter. Thenceforward Father Quan attended to the wants of the parish until September 11, 1865, when Rev. Angelus M. Baret was made the first resident pastor. When Southbridge was made a parish Charlton and Sturbridge were placed under its care as missions. November 10, 1869, Dr. Baret was transferred to the new parish of Grafton, and as his successor came Rev. James J. McDermott. One year later Father McDermott was made first rector of the cathedral at Springfield, and Rev. J. M. Kremmin came in his stead. For sixteen years Father Kremmin was pastor of Southbridge, and the missions of Fiskdale and Charlton, and during that time he worked alone. Shortly after his coming the presbytery was burned to the ground. He thereupon moved St. Peter's church across the place where the rectory stood to the corner lot adjoining. Then he built the present rectory, graded the whole estate and beautified it with shrubs and trees. He built the present St. Mary's church on the site of the old St. Peter's. The new church is a frame building resting on granite foundations, and seats twelve hundred people. He built a small church in Fiskville, which is now used by the English-speaking Catholics. Another church, built at the same time by Rev. G. E. Brochu, accommodates the French-speaking people of the same place. In 1885 Father Kremmin began to fail in strength, and was sent Rev. John F. Nelligan as assistant. 18, 1886, Father Kremmin died, and after the burial, until the appointment of his successor, Father Nelligan remained in charge of the parish.

The present pastor, Rev. John Drennan, speaking of Father Kremmin, says: "He had been for so many years in the midst of his people that he had become thoroughly identified with the sorrows and joys of every family. His death was a dreadful affliction to every one of his congregation. They had learned to look up to him as their leader, and whenever the spiritual or temporal necessities of his congregation called for vindication he never failed to be a fearless and successful champion." Warm as his words are they hardly cover Father Kremmin as priests and people knew him. He was tall, of open countenance, with curling fair hair and blue eyes. He had a strong, graceful figure, lithe and supple as a leopard's. His old pastor, Father Foley, has told

the writer more times than one, that Father Kremmin had power in his arms sufficient to twist a horseshoe. Father Kremmin loved the open air, the woods, and the sports that manly men enjoy. It was well known that Father Kremmin would not be stayed in the performance of his duty by any bully or body of bigots. The sight of his agile figure made men, who noisily abused his church, silent until he passed. He was many-sided. His judgment of pictures, books, and the fine objects of art was equal to any man's within the confines of our diocese. In fact it may be questioned if any other man's was as good. He was universally regretted. The day of Father Kremmin's funeral the business of the town was suspended, and the gates of the factories closed. A great body of priests from every end of New England, with the bishop at their head, was present. Rev. Christopher McGrath of Somerville, a friend of the dead pastor, preached the funeral sermon. Where he sleeps before the door of his church the people have raised a monument whereon an excellent bust, making durable the head, face and shoulders of him they loved, is placed.

In the September following his death, Rev. James Donahoe, now pastor of Westfield, took charge of the church. Father Donahoe substantially reduced the parish debt, and converted the old St. Peter's, which was then used as a hall, into a parochial school building. These alterations cost upwards of two thousand dollars. About the same time he purchased a dwelling house on Edward street (the Dr. Bullfinch estate). This he made into a presbytery, and later gave to the seven sisters of St. Joseph, who at his call came in 1889 to teach the one hundred and fifty children of his parish. Sister Hilary was the superior. Adjoining the school-house was a large tract of land which he purchased and added to the parish possessions. He paid the Hamilton Woolen Company one thousand dollars for this. By this purchase he placed the church property on the front and sides of three streets; and with the French church property at the rear the whole place is now sightly and convenient. Five acres of land was also purchased for a cemetery, but on account of lack of drainage it was found unserviceable for cemetery purposes. In September, 1891, Father Donahoe was promoted to Westfield by Bishop O'Reilly, and Rev. John B. Drennan, then pastor of Amherst, was named his successor.

Shortly after his coming Father Drennan put the Edward Street property into proper condition for a convent, and moved back into the old rectory adjoining the church. "At this time," he says, "began an era of privation and poverty for the parish. The Hamilton Woolen Mills, wherein the greater part of the congregation depended for support, were shut down entirely. Much of the bone and sinew of the laboring class sought employment in other localities." In order to avert greater evils a mortgage of one thousand dollars was raised on the church, and this money was used in the payment of "men with families," who were engaged by the priest to rebuild the walls about the parish grounds, and to make general repairs around the property. By this act a large number of the heads of families were enabled to remain in their old homes. In 1893 the pastor erected a commodious hall for his temperance society. It contained a gymnasium, assembly room, and reading room. A tract of land was purchased in 1895 for seven hundred dol-

lars from A. J. Bartholew, and after expending six hundred more in engineer fees, laying out, clearing up and grading the property, he made an excellent new cemetery.

From December, 1892, until July, 1896, Rev. Michael A. Griffin was assistant in this parish. He was then succeeded by Rev. Denis Mullens, who is still on duty. The mission of Charlton, up to 1895, was visited every fortnight, but since that time the people, half of whom are French Canadians, have a Mass every Sunday.

In 1858 there were 850 people of Irish lineage, and 500 of French lineage in Southbridge; Charlton had 140, Sturbridge 73, and Fiskdale 110, making 1673 Catholics within the parish. During the "panic times" of 1857 one-half of the Fiskdale Catholics left town. In 1865 the Catholics in the three towns, Sturbridge, Charlton and Southbridge, numbered two thousand. In 1893 the entire population of Southbridge, according to the census of 1897, was eighty-three hundred people, and of that number, 965 English-speaking Catholics belonged to St. Mary's parish.

Up to January, 1898, the baptismal registers show 2891 christenings, and the marriage records 867 unions. No especial record has been kept of conversions until within the last three years, in which period there have been three adults baptized, who are "still faithful."

The parish property consists of St. Mary's church, a pastoral residence, a school, a convent, a cemetery, and five acres of arable land. St. Mary's parochial school is under the charge of seven Sisters of St. Joseph. It has the ordinary nine grades, and has one hundred and sixty pupils in attendance. Since the coming of Father Drennan to the parish he has repaired, improved and ornamented much of the parish property. Mr. Patrick Phelan and wife, in memory of their two dead daughters, presented the church, a few years ago, a sanctuary lamp, a brass crucifix and two large brass chandeliers. The church bell, which was blessed by Rt. Rev. Bishop Beaven, is the gift of Mr. Henry Whittaker, in memory of his wife.

Rev. John B. Drennan was born in Worcester County, February 6, 1853. He passed through the Worcester public schools, and after a short time spent at Howe's Business College, began in 1869 the study of classics in St. Charles' College, Baltimore. He completed his theological course in St. Mary's Seminary the same city, and was there ordained December 20, 1879. He was at once made curate to Father Scannell in Worcester, and remained there seven and one-half years, the whole period of his curacy. He was made pastor at Amherst in 1887, and came to Southbridge in September, 1891. Father Drennan is a tall, slender man, and has gentle and companionable ways. He possesses an excellent voice, and has marked musical taste. He has been much beloved by all the people he has served.

Speaking of the people Father Drennan says, "The Catholics of St. Mary's parish have always stood in the front rank of the industrious and respectable people of this town. The early Catholic settlers here, as elsewhere, were most self-sacrificing and loyal; and that faith which they helped to propagate here is still dear to their children and grand-children."

# CHURCH OF NOTRE DAME (FRENCH),

SOUTHBRIDGE.

HEN Rev. Dr. Baret was made pastor of Grafton, and Father Mc-Dermott came in his stead, the French-Canadians of Southbridge were organized into a parish with Rev. M. F. Le Breton the first resident pastor. He built the church of Notre Dame. The first Mass said for these people as a separate congregation was celebrated in Edward's Hall, November, 1869, by Father Le Breton. The people met here until the completion of their church in 1870, in which the first Mass was celebrated on Christmas Day. Rev. George Elz. Brochu, while on a vacation in this diocese, was asked by Bishop O'Reilly to replace Father Le Breton, who was about to take a trip to Europe. Father Brochu came the 15th day of March, 1873, and has been in Southbridge ever since. On his coming the debt of the parish was ten thousand dollars. He erected, in 1878, the schools of Notre Dame at a cost of twenty-three thousand dollars. Two years afterwards he added to it space for a convent, at an additional expense of two thousand dollars more. The schools were opened on September 1, 1882, with five hundred pupils under the direction of nine Sisters of St. Anne. In 1890 the Sisters of St. Anne were replaced by the Sisters of the Assumption from Nicolet, who now number twelve, and have care of seven hundred and forty pupils.

The present year (1899) there is in course of construction a school-house in brick with terra-cotta trimmings, which will cost on completion about forty thousand dollars. This structure will have all the modern improvements, and will consist of twelve class-rooms, a large hall for scholastic purposes, and a lightsome and dry basement, which will be utilized as a gymnasium with baths and all the conveniences that go with modern institutions of this kind. It will be called L'Academie Brochu, in honor of Mgr. Brochu, who promises to build it from his private purse. The present school will then be made the convent home of the sisters. Four years ago Mgr. Brochu purchased the Marcy Estate, which is said to be the finest site in the town of Southbridge. It then cost ten thousand dollars; it is said to be worth more than twice that sum now. For some time the pastor has been financially able to build on this estate, but on account of an unfortunate condition in the sale he is prevented from doing so. The old man who sold the land to the priest insisted upon being allowed to occupy his old home until his death. He is of a great age, but he loves the world, therefore the rector of Notre Dame must patiently wait his going. In anticipation of the right to use the land he has plans made by a Canadian architect which calls for a magnificent church of marble, which is estimated will cost two hundred thousand dollars. The pastor reports in the bank, drawing interest for this purpose in August, 1899, one hundred and twenty thousand dollars. The present church of Notre Dame is a frame building capable of seating thirteen hundred. It rests on a foundation of brick, and cost four thousand dollars. A short time ago Mgr. Brochu bought eighteen acres of land on a high point overlooking the town, which

is to be made into a new cemetery and named in honor of his patron saint, St. George's cemetery.

The curates of this parish have been: Antoine A. Lamy, January 6, 1881, to March 10, 1882; P. U. Brunelle, from April 4, 1882, to May 20, 1882; C. Gireant, from July 10, 1882, to August 25, 1883; Joseph M. Rioux, from September 15, 1883, to June 30, 1884; D. Diagnaud, from September 1, 1884, to February 1, 1885; N. Rainville, from April 1, 1885, to May 1, 1885; Jules Graton, from July 15, 1885, to September 1, 1886; J. Edward Graton, from May 15, 1887, to April 1, 1891; Joseph M. A. Genest, from April 1, 1891, to January 5, 1894; L. A. Langlois, from January 5, 1894, and who is at present the curate, also J. H. Desrochers, from August 3, 1894, and who is still in the parish.

When this parish was formed it had within its lines three thousand souls. There are now upwards of six thousand, three thousand five hundred of whom are communicants. Since the foundation of the parish in 1870 to December, 1898, there have been 991 marriages, 4,728 baptisms.

On the 11th day of July, 1887, the Holy Father conferred upon Father Brochu the title of Monsignor, with the rank of Camerarius, and May 16, 1890, this dignity was increased by the title of Prothonotary Apostolic. This latter dignity gives Father Brochu the title of Rt. Rev. Monsignor, and was conferred by the Holy Father, *proprio motu*.

Rt. Rev. George Elz. Brochu was born at St. Anselm, Dorchester County, P. Q., October 2, 1842. In his fourteenth year he entered the Seminary of Quebec, and nine years later finished his seminary course at Montreal. He was ordained a priest the 9th day of August, 1868, by Mgr. Ignace Bourget, and was appointed professor at the College of Terrebonne. He was made curate at St. Polycarp's church in 1869, and two years later was transferred to the diocese of Montreal, and there made chaplain of the Brothers of Charity. In 1873 he came to the diocese of Springfield. Mgr. Brochu is a strong man, who possesses marvelous control over his people and the affairs of his parish. No parish in the diocese is better managed than his; though the road for him has not always been strewn with roses. His hand was heavy on his people at the beginning, and a great deal of opposition to him was awakened; some were not slow to use personal violence if opportunity was given, and his house has been the object of their stoning and of other shameful attacks. By and by the people began to see their error. He was the ruler,—he ruled them then and he has ruled them since, and it has been to their great happiness and the good of their families. He has been generous to poor missions, and in parish undertakings at home; and for this he has been rewarded in the unusual honor conferred upon him by the Holy Father.

#### CHURCH OF OUR LADY OF THE ROSARY,

SPENCER.

OMETIME between 1832 and 1835, Mr. Thomas Forest, an Irish Catholic, settled in Spencer. We cannot now learn at what he labored. There were a few men working at the wire trade and others in the homes of the wealthy people. In 1837, two brothers

of Thomas Forest, John and Richard, came to the town. They worked on the Western railroad. Father Fitton tells us that while the road was being built he held a "station" at Spencer, therefore, some time before 1839 the men who worked on the railroad, and who then were temporarily settled at Spencer, had Catholic services at the hands of Father Fitton. In the spring of 1840, Jean Corbeil, known in the town as John "Kirby," lived in the "Yellow House" on the Proctor farm. John had lived at Cherry Valley, but moved that year to this town. These two men, Thomas Forest and Jean Corbeil, were the beginning of two great streams which have since poured their strength into the industrial life of the town. John and Richard Forest, drawn by the sympathy of faith, lived with John Corbeil. The kindly union then obtaining, has existed between the two races represented in Spencer ever since. In the autumn of 1843 and spring of 1844, a number of Canadians made a settlement in the town. At this time, also, with the opening of the railroad great bodies of Irish laborers came, so that in the winter of 1845 the people of the Catholic faith were so numerous that Father Gibson felt obliged to go to them. He assembled them for their first Mass in what for years was known as the "Long House," which was then the property of Allen Ure. The first record of a baptism is that of Charles Fontaine at the hands of Rev. M. W. Gibson in the "Long House" in 1846. In 1849 some of the old residents say that a Mass was said in the home of John Canary. Up to 1852 there was no regular attendance; now and then the people gathered in the "Long House" during Father Gibson's time. At this period came Father L'Eveque, and thenceforward he called them into the old Town House, and there had services.

In the autumn of 1852 regular meetings were held, confessions heard and communion given in the home of Aleck Bouvier at the corner of Chestnut and Temple streets. Just then the Catholics of Leicester invited those of Spencer to assist them in the building of a church at Leicester, but the people at home could not quite see the wisdom of this. Led by the example, however, they began at once preparations for a new church for themselves. Different sites were examined and rejected by Father L'Eveque. Among the sites was one offered as a free gift by Jeremiah Early, but the land upon which the presbytery now stands commended itself to the better judgment of Father L'Eveque, and was purchased by him from Lorenzo Livermore, March 7th, 1853. It cost one hundred and fifty dollars. Father L'Eveque, accompanied by some of the parishioners, examined the old Methodist church. Some declared it too large, others about the proper size; Father L'Eveque alone said it was too small. He, therefore, began the building of a frame church larger than the Methodist church in the early summer following the purchase of the land. The work progressed so rapidly that on the afternoon of Rosary Sunday, 1853, which is the first Sunday in October, the corner-stone was laid with appropriate services. Before the ceremony the people gathered together in the town hall, then filed in procession after their pastor to the church site. Bishop Fitzpatrick of Boston delegated Father L'Eveque to bless the cornerstone. The parish was put under the especial protection of the mother of

God, under the title of the Queen of the Most Holy Rosary. During the winter of 1853 and the early spring of 1854 the work of the superstructure was carried on, so that the congregation were able to use their new church during the month of May. The church was sixty-two feet by thirty-eight, and could seat four hundred and twenty. Father L'Eveque then met with a sore trial. Many of the Catholic people in order to help him in the building of the church had mortgaged their properties. Unable to meet their obligations when the work was done, they were forced by Barnes and Mullock, the contractors, to dispose at public auction of all their property to pay the debt,

The church was dedicated on the first Sunday of October, 1854, by Right Rev. P. T. Fitzpatrick, Bishop of Boston, assisted by Revs. James Fitton, John Boyce, Edward Sheridan and Father L'Eveque. After the dedication of his church, Father L'Eveque resigned his pastorate and for a year collected up and down through the country money enough to pay back what the good Catholics of Spencer had lost in their effort to help him build God's house. He returned the following year with what he had gathered. He paid as far as this permitted, and then arranged that the revenues of the little church should be used until all the deficit was made good. Free from all responsibility, Father L'Eveque longed for days of peace. He then had labored in the missions twenty-three years, and the missionary life at that day meant for the priest no permanent home, seldom a proper place of worship, hardly ever anything better than the homes of the poor to sleep in with wretched facilities for travel, and yet journeys to be made in every season of the year.

Father L'Eveque was ordained by Rev. Bernard Claude Panet, second archbishop of Quebec, on the feast of the Epiphany, January 6, 1831. For some time he labored in lower Canada, then for a while in old France, where he was a pastor for several years. He returned to Canada and learned there that many of his countrymen had gone to the States. He relinquished his pastorate in the old land at once, and followed his people into their new homes. He labored most of the time in Worcester county. He was afterwards, for six years, with the Trappists at Gethsemane, Kentucky, but in the autumn of 1861 he came again into Worcester county, which he so much loved. February 13, 1862, he died in New Jersey. He was succeeded by Father Meigneault, who after the dedication in 1854, as pastor of Webster, assumed the care of Spencer. He attended Spencer until December, 1857. Father Quan succeeded him in August, 1858, and some time after assuming the pastoral care he made an offer to the Jesuit priests of Holy Cross College to exchange the mission of Southbridge for that of Spencer. its thenceforward attended Spencer regularly until January, 1871. Father Meigneault's time the first Catholic cemetery was opened, and the body of Michael Mead was the first interred. His children were afterwards buried with him. This was on February 20, 1857. Amongst the priests who attended this place from Holy Cross College were Rev. J. C. Moore, Rev. Charles Kelley and Rev. Thomas Sheerin. Father Sheerin planned the building of a new church in 1864, but the scheme fell through, owing to the lack of co-operation

on the part of the people. In September, 1864, came Father Vigilante. He purchased a new cemetery, and in 1867 erected a transept and a vestry in addition to the church. In January, 1872, Spencer was made a parish, and Rev. Julius Cosson came as its first resident pastor. In 1853, when the first land was bought, there were one hundred Catholic people in the town, but when the parish was organized in 1872, Spencer had within its lines twentyfive hundred. For the first few months after his coming Father Cosson lived in two rooms over the church vestry. Next he lodged on Chestnut street. Some months later he bought a small strip of land running along Prospect street, and extending from the old cemetery to the new one. On this he built the new rectory. He was living in the house in September, 1872. In May, three years later, he secured another piece of land on the south side of Prospect street, and in January, 1879, bought a house and land adjoining the western end of the church property. With the coming of Father Cosson began a new life in the parish. He was a sincere and just man, was candid of speech and honorable in act. He made few friends because of his very honesty, but those to whom he gave his heart remained beloved to the end. Father Cosson died July 25, 1878. During the nine years of his pastorate he had been extremely successful. He was succeeded two days after his death by Rev. Thomas Beaven, now bishop of Springfield, who had been his assistant in Spencer since January 25th, three years before.

The new pastor began at once to make plans for a new church. In 1882 he purchased from Andrew Cormack a piece of land adjoining that which was purchased by Father Cosson seven years before. He moved the old church on to this lot, and began on the site of old St. Mary's the excavations for the new. Ground was broken in August that same year. The foundations of the new church were begun the first of May, 1883. The corner-stone was laid August 5th, that same year, and the exterior walls were up and the building roofed in the following December. The church cost in construction, marked in detail, as follows: Brick work, above water-table, \$8700; woodwork and slating, \$17,430; stone trimmings, \$5300; interior woodwork, \$8400; plastering, \$4800; interior decoration, \$2000; heating, \$2000; making a total of \$48,630.

This church, which is of Gothic architecture, is one hundred and forty-five feet long and sixty-two feet wide. The transept measures eighty feet long by thirty-three feet wide. It was dedicated on Rosary Sunday, 1887, by Rt. Rev. P. T. O'Reilly. The Solemn Pontifical High Mass was celebrated by the same bishop, assisted as arch-priest by Rev. James Hughes, vicar-general of the diocese of Hartford, and Rev. P. J. Harkins and Rev. T. J. Conaty as deacons of honor. The deacons of the Mass were Rev. James Boyle and Rev. M. F. Delaney. The masters of ceremony were Rev. B. S. Conaty and Rev. John F. Lee. The sermon at the Mass was preached by Rev. R. S. J. Burke, of Worcester. The sermon at the Solemn Vespers in the evening was by Rev. P. A. McKenna, of Marlboro.

On the 26th of December the parish was divided, and Rev. C. R. Viens, who for some time had been an assistant with Father Beaven, was appointed

rector of the new parish of French-Canadians. Within the year following the dedication of the church, Father Beaven was transferred to Holyoke in place of Father Howard, deceased, and Rev. Garrett Dolan, then rector of the cathedral at Springfield, came as his successor, December 5, 1888.

The curates here have been Rev. John B. Daly, from June, 1872, to January, 1873; Father Hubert for a short time; Rev. T. D. Beaven, from January 6, 1876, to October 14, 1888; Rev. J. F. Lee, from August, 1879, to March, 1883; Rev. B. S. Conaty, from March, 1883, until his transfer to Gardner; Rev. Charles Viens, from May 22, 1885, until his appointment as pastor of the French-speaking people, in December, 1886.

The baptisms in this parish from the founding up to January, 1898, were 3,586, and the marriages 619.

The people number fourteen hundred souls. They are mostly of the laboring class, and are employed in the shops, in trades, and on the neighboring farms. They stand well in the community, and have some power in politics. One of them is a selectman and another superintendent of streets.

Father Dolan, the pastor, was born in Worcester, March 4, 1849, and received his early training at the public schools of that city. He studied classics at St. Charles' College, Maryland, and later passed two years at Holy Cross College, wherefrom he was graduated in 1878. His theological course was made at the Grand Seminary of Montreal. He was ordained September 24, 1881, in St. John's church, Worcester. After ordination he was made assistant at the cathedral in Springfield. He became rector of the same in 1886, and was here on duty when made pastor of Spencer. Father Dolan has been very energetic in his pastorate. Up to 1887 he had already cleared six thousand dollars of the total indebtedness. He is a pleasant, amiable man, and is well liked by all his people.

The parish of the Rosary has a church, a presbytery, a tenement house, and a barn.

# ST. MARY'S CHURCH (FRENCH),

SPENCER.

HE French people were permitted by the bishop, through the advice of Father Beaven, then pastor of Spencer, to form a separate congregation, December 26, 1886, and Father Viens, who was then Father Beaven's assistant, was made the first resident pastor. The first Mass for these people as a distinct congregation was said on the third day of January, 1887, in the old St. Mary's church, which had been put at the disposal of the new congregation by the pastor, Father Beaven. Father Viens remained in charge until his death on the 12th day of August, 1889. Father Lamy came to succeed him that same year, and is still in charge.

The curates of this parish have been Rev. Alfred Mansseau, from 1887 to November, 1889; Rev. D. E. Delage, from December, 1889, to March 1890; Rev. Henry Gouin, from June 1, 1890, to October of the same year; Rev. Joseph L. Desaulniers, from October, 1890, to April, 1891; Rev. M. A. Desrochers, from July, 1891, to July, 1893; Rev. Emile St. Onge, from August, 1891, to November, 1892; the Fathers of La Sallette, from January,

1894, to October that same year; Rev. L. E. Barry, from October, 1894, to January, 1897; the Fathers of La Salette, from January, 1897, to the June following, and Rev. J. E. Chicoine, from June, 1897, and who is still on duty.

The people in this parish in 1887 numbered forty-four hundred souls. The population now numbers three thousand.

This parish owns a church, a school, a presbytery, and a convent for the Sisters. Foundations are also in for a projected new church. The schools were opened in September, 1892, when three hundred children came to the doors; now there are five hundred and ninety-three children under the control of the nine Sisters of the Assumption, whose superior is Sister Elphege.

Since the foundation of the parish up to January, 1898, there have been 1632 baptisms, and 244 marriages. The people of the parish are of the working class. The majority of them are employed in the boot shops, several are in business, and a good proportion of them own their own homes.

Father Lamy, the pastor, is an energetic man, who uses a strong hand in the control of his people. Shortly after his coming he remodeled the old church, and therein built six school rooms of ample proportions, well lighted and ventilated.

Rev. A. A. Lamy was born at Yamachiche, in Canada, July 19, 1844. He first studied at the Brothers' school, and later, until 1872, studied classics at Nicolet. He studied theology at Three Rivers, and was there ordained, September 19, 1875, by Mgr. Lafleche. He spent five years as curate in Canada. In September, 1880, he came to the United States, and served as curate at North Adams for three months. Then he went to Southbridge, where he remained until appointed, March 27, 1882, pastor of Three Rivers; and, on September 19, 1889, he was promoted to the rectorship of Spencer.

#### ST. MARY'S CHURCH.

UXBRIDGE.

Waterville, Woonsocket, and other manufacturing towns were attended from Worcester both previous to and after the completion of the railroad to Providence; "we may, therefore, infer that Mass had been said by him here during his own pastorate at Worcester, which was between the years 1834 and 1843. The first definite knowledge we have of a Mass was one celebrated by Father McGrath, who came from Hopkinton in 1850. This was said in the home of one of the laborers. Two other priests, whose names we cannot now ascertain, said Mass at different times that May. Father Farrelly, of Milford, said Mass in a tenement house, as did Father Gibson. In the December of 1851 Father Boyce, of Worcester, gathered the people into Taft's hall. Rev. Charles O'Reilly, of Blackstone, came here once each month thereafter, and during his time secured a lot of land on which the church now stands. He laid the foundation of St. Mary's church. In August, 1853, Rev. Edward Sheridan came as resident pastor, having as missions Millbury, Grafton, Northbridge and Douglas. Immediately upon



REV. M. H. KITTREDGE.



REV. PETER S. O'REILLY.



REV. M. A. O'SULLIVAN.



REV. J. V. CAMPEAU.



REV. WM. A. POWER.



his coming, he completed the church, which was dedicated in August, 1855, by Rev. Bishop Fitzpatrick. Father Peter Blenkinsop, of Holy Cross College, sang the Mass, and Father Mullady, S. J., of the same college, preached the sermon. Thomas Grimes, E. J. Kelley and James Daley, still living, were altar boys on that occasion. John Kelley was the sexton the day of the dedication, and up to 1898 was sexton still, yet during the fifty years of his sextonship he had been absent but twice from his post.

In May, 1867, Rev. Denis O'Keefe succeeded Father Sheridan, and held control until 1868, when Father Denis Moran was made pastor, and served until August, 1871. Rev. Henry L. Robinson came then, and was with the people until 1889, when he was succeeded by Rev. Thomas J. Sullivan.

Father Moran built the present rectory, and Father Robinson, shortly after his coming, raised the same, fenced it about, and made considerable improvements. This was in June, 1876. He repaired and decorated St. Mary's church, at a cost of twenty-five hundred dollars. He also put into the tower a chime of thirteen tubular bells.

Father Thomas Sullivan, who was very much beloved by his people, for whose spiritual good he had done a great deal, died Sunday, December 11, 1898. He had been ailing for a year or more, but just then was concerned with preparations for the celebration of the silver jubilee of his ordination into the holy priesthood. A sudden and severe attack necessitated his removal from his home to the Sisters' hospital at Worcester. He grew rapidly worse there, and, after being prepared for his death, which he calmly faced, went to God in the presence of his friends and of the priests, who consoled him. Father Sullivan was born in Worcester, and received in that city his early education. He was graduated from the high school in 1866. He then studied at Holy Cross College for a period of three years, and after that at the University of Ottawa, Canada. He was ordained a priest after the regular course of theology at the Grand Seminary of Montreal, December 20, 1873. His first station as assistant was to Rev. Thomas Smyth, with whom he labored four years and a half. He was then appointed to the pastorate of Palmer in 1878, and stayed there until 1889, when promoted to Uxbridge. At Uxbridge, as at Palmer, he effected many beneficial changes; and, by his faithful attention to duty, won the good-will of his own people, and the respect of his Protestant neighbors.

When Father Sullivan died the bishop said his Requiem Mass, assisted by Rev. Denis Scannell of Worcester, Rev. Daniel Cronin of Hinsdale, and Rev. M. H. Kittredge of Millville, with a great body of other priests. The day of the funeral the general business of the town was suspended. Schools were closed, and the towns people turned out to do the dead priest every honor.

He was at once succeeded by Rev. Maurice A. O'Sullivan, who is still the rector.

The people of the parish, who are mostly of Irish blood, number more than fifteen hundred. From the record of the first baptism, August 26, 1853, to January 1, 1858, we count 781; and from the first marriage, August 8, 1853, to January 1, 1858, 197 marriages. The records between 1858 and 1867

are lost. From 1867 to January, 1898, there are 2,737 baptisms and 649 marriages. No special record of converts has been kept before the coming of Father Thomas Sullivan. During his pastorate there have been three, and these have been good so far as known.

The parish has a church, a parochial house, a stable and a cemetery.

The people of the parish stand well with their neighbors in business and social life, but their political influence is very slight. The majority of the people are of the laboring class, most of whom work in the factories.

The present pastor, Rev. Maurice A. O'Sullivan, was born in Ireland, 1834, and was ordained at Rochester, N. Y. He came to the diocese of Springfield in 1880. He was a curate in North Adams, Lee and Worcester. He was pastor of Williamston and Deerfield, at which latter place he was laboring when promoted to Uxbridge.

## ST. PAUL'S CHURCH,

WARREN.

ATHER FITTON held a "station" at Warren while the western railroad was being built through that town. Inasmuch as the road was opened for travel on the first day of October, 1839, it is certain that religious services must have been held before that date. Local tradition says Mass was celebrated by Father Fitton in 1838 in a "railroad boarding-house." With the building of the road there is some trace of services performed by Father John Brady, of Hartford, and his cousin Rev. John D. Brady, of Chicopee. It is certain, too, that Father Dougherty, of Springfield, and Fr. Migneault, of Webster, afterwards attended the people in Warren. The priests who visited here, we are told, were not always welcomed by the original settlers. It is said that one of the priests above named was hooted at, and even stoned as he passed through the village, and was positively refused quarters at the hotel. There is also a tradition, which we are not able to authenticate, that one of the earliest Masses was said at midnight in the year 1854. In the meanwhile the Catholic population had grown, and the regular attendance of a priest was necessary. That year the people were asked to procure a place for services larger than the private homes wherein the priest up to this time had been celebrating Mass. Daniel Healy, then a man of influence in the town, and who had been from the thirteenth year of his age at work on the farms about Warren, offered to procure the town hall. On account of the bigotry shown in the town his neighbors doubted his ability to do this. He did, however, procure the town hall, but only after giving a bond of one thousand dollars that no injury would be done the building. The next Mass was said in the town hall. This Daniel Healy is thought to have been the first Catholic resident of Warren. Close to his coming, however, arrived Richard Birmingham, Julia Lydon, Cornelius Cronin, Patrick Burns, James Donahoe and Bartholomew Lydon. It is very pleasant to note that every one of these is yet (1899) alive and in vigorous health. When Father Gagnier became pastor of the Frenchspeaking people in Ware he took upon himself the care of Warren as a mission. The building known as the "old church" was then a granary. He purchased it in 1872, and remodeled it for Catholic services. This same building has been enlarged since then and has served the people for twenty-four years.

In December, 1872, Warren was made a parish, and Rev. A. Romano was made the first resident pastor. He remained until August 27, 1876, on which date Rev. D. Moyes became his successor. Father Moyes was here until October 26, 1892. He repaired the old church and bought land for future needs. In 1890 he prepared the foundations for a new church, and put in the stone foundation. In 1896, when it appeared that the people's convenience required another site, this foundation work was abandoned. Rev. John F. Madden succeeded Father Moyes October 26, 1892. In December, 1893, he in turn was succeeded by Rev. D. F. McGillicuddy. Upon the promotion of Father McGillicuddy to Worcester Rev. John F. Leonard was named his successor. He came September 11, 1895. The year following he purchased the present parochial residence, and also a site for a new church. He began the building of this church at once. Its corner-stone was laid on the first Sunday of November, 1896, by Rt. Rev. Thomas Beaven, of Springfield. The basement was dedicated for services on the first Sunday of September, one year later. The people yet worship in the basement.

The curates who have served in this parish: Revs. James H. Kelley, from May 1, 1881, to August 12th, that same year; Charles Grace, from August 21, 1881, to January 1, 1882; P. S. O'Reilly, from June 1, 1884, to August 1, 1885; L. N. Moslet, from September 3, 1885, to June 1, 1888; J. J. Tirrell, from August 1, 1888, to January, 1890; William F. Grace, from February 1, 1890, to July, 1890; L. J. Caisse, from February 1, 1891, to August, 1892; T. J. Fitzgerald, from February, 1892, to July, 1893; and J. E. Meehan, from July, 1893, to January, 1894.

At the formation of the parish there were about eight hundred souls, but at the time of the division (1872) there were twenty-four hundred. St. Paul's parish to-day has about eight hundred Catholics. The majority of them are of Irish blood, though there are ninety French Canadians, twenty Poles and eight Germans among them.

From the founding of the parish up to January, 1898, there were 1245 baptisms, 180 marriages on the records. No especial record has been kept of converts from Protestantism.

The parish now has a parochial residence, a fine new church with basement complete. The old church and other pieces of property the pastor intends to sell and apply the proceeds to the new church.

The people of the parish, as a rule, are poor, and work in the mills, the shops, or on the farms for their livelihood. The pastor says that there is a fair representation of them in business, but that socially and politically the influence of the people is less than the twenty-six years of parish life and nearly fifty years of priestly attendance would seem to warrant. He regrets, also, that no young man of the parish has ever made a complete college course, nor has any young woman from the town embraced the religious life.

Father Leonard is a zealous, hard-working priest, who gives his best days and efforts to his people. He has given years to total abstinence work, and his name and reputation for this kind of effort are known throughout the diocese.

Father Leonard was born in Clinton, and studied in the Clinton schools, and afterwards at Ottawa College. His theology was made at the Grand Seminary of Montreal, where he was ordained. He was an assistant at Holyoke and Westfield before being made the pastor of Warren.

## ST. THOMAS' CHURCH,

WEST WARREN.

EST WARREN was cut off from St. Paul's parish, Warren, in December, 1893, and Rev. Humphrey J. Wren was made the first resident pastor. Father Wren remained until August, 1899, when Father Trottier was appointed in his stead. Father Gagnier, while at Ware, said the first Mass in West Warren July 23, 1871, in a small hall over the post office. There were thirty-two families of Irish origin, and thirty of French Canadian, in West Warren at that time. The land upon which Father Gagnier afterwards built the church was a gift from a Protestant gentleman named Crossman. The present church in West Warren is a brick structure.

Father Moyes during his pastorate made many needed repairs upon this church, and added to it more than half its original length. He built a gallery within, put in an altar and the church organ. He made an embankment before the church, drained the basement, put in apparatus for steam heating and built the small frame residence.

The people of St. Thomas' parish are of the same class as those of the mother parish, St. Paul's. On account of business depression during the past few years the whole town has lost more than five hundred of its Catholic inhabitants. St. Thomas' has lost its share. The parish now includes 400 souls. The majority of the people in West Warren are of French lineage.

The new pastor, Father Trottier, was born March 19, 1866, at St. Helene, P. Q., was educated in the public school of Taftville, Conn., and at St. Hyacinthe College, P. Q., and ordained there July 12, 1891. He served as curate at North Brookfield till August 31, 1899. During his curacy there he gained the respect of the pastor and people by his loyalty. When leaving for his new church he was presented with suitable presents by the people of the parish where he had served.

There have been, from the formation of the parish up to January, 1898, 191 baptisms and 49 marriages.

The parish has a church in brick, and a rectory in wood.

### ST. LOUIS' CHURCH,

WEBSTER.

T is said by the oldest residents of Webster that as early as 1834 Father Fitton came here from Hartford on a sick call. The first Mass was celebrated some time in 1844, and very likely by Father A. Williamson, for the records of Worcester County say that the Catholics in this district

were attended from Worcester, and at that time Father Williamson was the pastor. This Mass was said in that partof the town called "Merino Dudley." In 1847 Father Logan, of the Society of Jesus, coming from Holy Cross College, Worcester, looked after the interests of the Catholic people all along the line to Norwich. After his death at New London in 1850, this same work was done by Rev. Peter Blenkinsop of the same college. Twice each year during the Worcester pastorate of Father Gibson, Mass was said here either by Father Gibson or Father Secci, S. J. Father Blenkinsop was afterwards given the care of all the Catholics along this line, and he said Mass somewhat more frequently in a hall engaged for that purpose until the erection of St. Louis' church in The corner-stone of this church was laid September 2d that same year by Bishop Fitzpatrick. The church measures one hundred feet by fifty. The excavations had been made by the men of the parish after their day's work. Father Gibson superintended the work of construction, though Father Blenkinsop attended most of the time to the spiritual wants of the people. In 1853 Webster was made a parish by itself, and Rev. Napoleon Meigneault came as first resident pastor. He lodged with the Thompson family for half a year, then in the home of Mr. Carney, yet standing to the west of the church lot. St. Louis' church when completed in 1853 had cost eight thousand dollars. Rev. John Boyce, of Worcester, was empowered by the bishop to dedicate it. Two years after the dedication, a bell was procured, blessed and swung in thy church tower. Father Meigneault's charge extended over the stations of Spencer, Southbridge, Oxford, Charlton, Templeton, Barre, Warren and the Brookfields. He was young, with indomitable courage, faithful, energetic, and capable of the severest labors. His name is yet held by the people of the missions in greatful remembrance. He was succeeded August 31, 1858, by Father Quan. Father Quan found two thousand Catholics to look after. They had come with the building of the roads, the erection of factories, and for work in the factories and on the farms. They had grown very numerous in the years preceding the coming of Father Quan. The first Catholics were nearly all of Irish blood, with a fair sprinkling of Germans. In 1844 when the first Mass was said, and in the early fifties a small hall still sufficed for their needs. To-day the Catholics of St. Louis' parish number more than twenty-one hundred souls. Father Quan took up the great burden of work where Father Meigneault laid it down. Shortly afterward he was obliged to add to it. the spring of 1864 he bought for six hundred dollars fourteen and threequarter acres of land, the whole of which he was to use for burial purposes. He bought this of the Dixon family. This cemetery was blessed by Fathers Power and O'Reilly, of Worcester, who were delegated with proper faculties November 25th of that same year. Two years later, at an expense of twenty thousand dollars, Father Quan doubled the seating capacity of the church, and by an outlay of seven thousand five hundred more he built the parish rectory, which is now used as a convent by the Sisters of St. Joseph. Four years after this he built a wing to the east end of the main building, which was blessed as the chapel of St. Patrick. In 1882 he opened parish schools in the basement of the church and in a building on the south side of Negus

street, and brought to the care of the school six sisters of the order of St. Joseph, with Sister St. Joseph as superior. This was the last day of August of that same year. For two thousand dollars he bought the Amadon estate. directly opposite the church, and the cottage standing on the property he made into a convent for the Sisters. In 1893 under his direction was built the fine school building on Negus street. It opened in September of that year, and on the 7th day of the next month he died at Boston. He is buried in front of the church, and a granite monument, whereon is an excellent bust of him, marks his sleeping place. Father Quan was gentle in the extreme, of a philosophical temperament softened by a poetic turn, low voiced and kindly. For thirty-five years he labored in the diocese, and every year the love for him grew in the hearts of the priests and people. He was of large frame, was portly, and of dignified carriage; his fair skin, smooth and bright even in his old age, his blue eyes, and the long gray hair falling on his shoulders, made him a handsome and venerable patriarch, to whose knees the world came willingly.

Father Quan was succeeded by Rev. John T. Madden, then pastor of Warren. The year after his coming Father Madden began to remodel the old church. Services meanwhile were held in the basement. The ceiling of the old church was removed and the present graceful one put in. The front of the church was changed; the organ gallery was also remodelled. At the same time Father Madden built the sacristy back of St. Patrick's chapel, put in boilers for heating the church and convent, and built a sightly fence about the rear of the church grounds. He raised a new altar in the church, wired it for electricity, and frescoed the interior of both church and chapel. These improvements cost fourteen thousand dollars, all of which has been paid by the pastor through the assistance of the church debt society, which he organized before beginning the work on the church.

St. Louis' new church, as it may be called, was dedicated November 15, 1894, by Bishop Beaven. Rev. John J. McCoy preached the sermon, and Rev. John F. Redican, of Leicester, who had been for many years a curate in the parish, sang the High Mass. This church is in brick and is of Gothic architecture.

In addition to the work done on the church Father Madden has painted the interior of the convent, rectory, and the adjoining buildings. The parish is in excellent condition spiritually and financially. The parochial school is under the care of eight Sisters of St. Joseph, who have in their charge two hundred and seventy-five children.

The curates of this parish have been Revs. John B. Purcell, from 1867 to 1868; Chas. F. Grace, from 1873 to 1877; James Donahoe, from 1878 to 1880; T. F. Murphy, from 1880 to 1881; John F. Redican, from 1882 to 1886; T. E. Purcell, from 1886 to 1891; L. J. Derwin, from 1891 to 1892; P. J. Griffin, from 1892 to 1893, and P. J. O'Malley, from 1893 and still on duty.

The people of the parish are spoken of by the pastor as above the average in intelligence, and have representatives in the professions as well as in the town and national government offices. There are a number of merchants



REV. JOHN B. DRENNAN.



REV. JAMES QUAN (DECEASED).



REV. JOHN T. MADDEN, P.R.



REV. S. TARNOWSKI.



REV. J. A. LEGRIS.



among them; in fact the people are well and creditably represented in every line of effort, and they are rising prominently in social life.

Rev. John T. Madden, the rector, was born in Leicester in 1851. His course was marked with unusual success through the public schools of Worcester, from whose high school he was graduated in 1869. He passed with marked credit the examinations for entrance to Harvard, but entered Holy Cross College instead in 1872. He was the leader of his class all the years of his college life. He entered Montreal Seminary, and after some time spent there, became a professor at Holy Cross for two years. He completed his theology at Aixen-Provence, France, where he was ordained to the priesthood in the spring of 1878. He was curate at Uxbridge three years, Turner's Falls three years, and North Adams one year. In 1885 he was made pastor of West Stockbridge, and after seven years there was called to Warren. From Warren he was promoted to Webster. Father Madden is one of the best known and most respected of the priests of our diocese. He is acknowledged to be a very scholarly man even among the most learned of our priests. He has excellent judgment, is gentle and sympathetic. He has proved himself to be possessed of splendid parts.

The records of this parish up to January, 1898, show 5286 baptisms, 1183 marriages, and 19 conversions from Protestantism.

The parish owns a church, presbytery, convent, school building, several tracts of land in the central part of the town, whereon these buildings stand, and a cemetery of upwards of twelve acres.

## SACRED HEART CHURCH (FRENCH),

WEBSTER.

HE French-speaking people of Webster had grown sufficiently numerous in November, 1869, to warrant their wisdom in organizing a parish of their own. They then counted up 1700. With the bishop's permission they purchased from H. N. Slater, for \$4000, the old Methodist church in East Webster, and were sent early next year, as their first resident pastor, Rev. Father Cosson, who had been until then a member of the Oblate Order in Lowell. Father Cosson was their pastor close to one year, when he was sent to Spencer, January 12, 1871, and was succeeded at once by Rev. A. A. Landry. Father Landry, at an expense of \$20,000, began the building of a frame church on Day street. The corner-stone was laid with appropriate services in June, 1884. July 9th, one year later, Father Landry died, and on the 26th day of August, that same year, was succeeded by his brother, Rev. H. Landry, who was until then pastor of Indian Orchard. The week of his coming the convent was dedicated. In June, 1887, he was promoted to Holyoke, and the present rector, Rev. J. Agapit Legris, came on the 21st of the same month to his place. When Father Legris came the parish debt was \$18,600, and this was paid in 1893. Early in 1895 he began the building of the church on east Main street. The corner-stone was laid May 26th, that same year, and the first Mass was celebrated therein July 19, 1896. This church was dedicated to God under the title of the Sacred Heart

by Bishop Beaven on Labor Day, 1896. The eloquent Bishop La Fleche preached the sermon on this occasion.

The church was designed by Heroux of Quebec. It is built of Canadian granite, and is 145 feet long by 65 wide. It has a chapel in the transept 50 feet by 36. The church will seat 1200, while the chapel will seat 200 more. The church is very beautiful in outline, and is profusely ornamented with gold. It is said that gold leaf to the value of \$4000 has been spent in this ornamentation. While the church was being built, Father Legris also superintended the erection of the present commodious and well-appointed rectory. Both stand on the same lot.

Father Legris, the present pastor, was born at Riviere du Loup, Quebec, May 21, 1842. He made his classics at Nicolet, and was ordained to the priesthood September 23, 1866. He was seventeen years the pastor of Three Rivers, Canada, when, on account of ill health, he was obliged to resign and come to this diocese. While pastor of Shelburne Falls, where he had already served two years, he was made pastor of Webster.

The curates of this parish were Rev. J. Edmund Perreault, from October 12, 1882, to July 12, 1884; Rev. D. E. Delage, from February 7, 1885, to August 27, 1885; J. A. Lemieuse, from November 12, 1890, to July 12, 1892, and Rev. Father L. A. Simard, from November 7, 1894, and is still in service.

The people of this parish, who now number 3200, are ordinarily of the working class, who find their means of livelihood in the mills, and the farms, or at every-day common labor. There are amongst them, however, physicians, pharmacists, merchants and tradesmen.

From March, 1870, to January, 1898, there have been 3109 baptisms, 702 marriages and about 35 conversions from Protestantism.

When the parish schools opened, in 1885, there were eight sisters teaching 350 children; the average attendance now makes count of 450 children, and eleven sisters look after their interests.

# ST. JOSEPH'S CHURCH, (POLISH),

WEBSTER.

N 1869 the first contingent of Polish people was brought to town by the agent of Slater's Mills, who had gone to New York for help, and on his return had with him half a dozen of Polish families. These were: the Grefta, Bozezkowski, Wojciechowski and Reglimski families.

In 1886 the Polish people counted 400 souls. A committee was formed of four of their men, Ladyslaus Jonakoswski, chairman, Joseph Reglinski, Joseph Kraki, Valentine Stochaj, and John Benbenek. They sought permission from the venerable and beloved Father Quan, pastor of the Catholic people in Webster, to build a church for themselves. He gladly gave the permission, and put the case before Bishop O'Reilly. The bishop, too, assented, and the Polish people called a meeting in the basement of St. Louis' church. Rev. Marvin Kowski came from Brooklyn, N. Y., and said the first Mass for the new Polish congregation in the basement of St. Louis'

church, September that same year. The committee went amongst the people seeking funds for the new church. That fall they bought three-quarters of an acre of land on Whitcomb street, and each evening after working hours the men gathered to dig the foundations and lay the basement walls. This basement was completed under the direction of Reglimski in the summer of 1887. The corner-stone of the new church was laid by Father Quan in September of the same year, and Father Thomas D. Beaven, of Spencer, preached the sermon. The church of St. Joseph was finished in the spring of 1888.

Then came Father Chalupka, who had been ordained on the Pentecost Monday of that year, and on the very day of his ordination had taken possession of the parish of Webster. That night he began the confessions of his people. It was then the end of the Easter season, and he heard confessions afternoon and evening until Thursday. He then went to New York for altar furniture, and was back and said the first Mass in St. Joseph's church on Trinity Sunday. This was Father Chalupka's own first Mass.

The church was not dedicated till the summer of 1889, when Bishop O'Reilly performed the ceremony, and Father Kolaszenski preached the sermon. In March, 1890, Father Chalupka bought land for a school close to the church, and in the spring of 1891 began thereon the erection of the parish school. In September of 1892 three Sisters of the Felician Order welcomed ninety children to the school. The next month another Sister joined the community, which now consisted of Sisters Salomea, Felisia, Gustolda and Anastasia. There are now 300 children in the parish schools.

After the opening of the schools the priest immediately began the enlargement of the church. It had then seating capacity for 400; he so enlarged it that it now seats 800. It was rededicated in the summer of 1893 by Bishop Beaven; Father Frenel preached the sermon.

The Polish people of Webster are more orderly and more law-abiding than their countrymen at Chicopee. One hundred of them own their own homes. They are in business, builders, contractors, masons, carpenters and tailors. The women as a rule work in the mills. One hundred of the men are citizens. They are in this country to stay. They number 1700 communicants, besides the children.

Father Chalupka was succeeded in February, 1895, by Father Pluchinski till October, 1898. Rev. Venceslaus Lenz was made "locum tenens" by Bishop Beaven till January, 1899, when two Franciscan Fathers from the mother-house at Syracuse—Father Stanislaus, O.M.C., and Father Aegidius—came to the care of the Polish people. They are yet in control of the parish.

There have been since the foundation of the parish 1213 baptisms, and 494 marriages.

The people are all of the laboring class.

Rev. Stanislaus Tarnowski, the pastor, was born March 27, 1871, at Czarnkow, Prussian Poland. He attended the state school of that town till the age of sixteen, when he went to Italy and became a Franciscan. He attended Sanminiata and Bagnorea colleges, and then graduated from the Propaganda at Rome when twenty-three years of age. He was ordained in

Bagnorea, Italy, September 23, 1893, by Mgr. Buffi. He was curate at the Assumption church, Syracuse, N. Y., 1894 to 1897, and in St. Stanislaus' church, Trenton, N. J., 1897 to 1898. He was acting pastor at St. Adelbert's church, Elmhurst, L. I., 1898 to 1899, when he was appointed resident pastor of St. Joseph's church, Webster.

### ST. LUKE'S CHURCH,

WESTBORO.

N the 8th day of August, 1704, in Westboro, some men and boys were at work in a field, now part of the Whitney estate, spreading flax, when some Indians rushed suddenly down over the hill and seized the boys. One was instantly killed, and four others, from seven to ten years old, were captured. The captives were Asher, aged ten; Adonijah, aged eight; sons of Thomas Rice. The others, Silas and Timothy, were the sons of Edmund Rice. The boy killed, Nahor, was a brother of the two last named. Four years later Asher was redeemed by his father, and returned home. Adonijah, his brother, remained all his life with the Indians. His descendants yet live in Montreal, on the north side of the St. Lawrence. The two sons of Edmund Rice, Silas and Timothy, grew up in the Indian wigwams. Silas married an Indian squaw, and little more is known of him. His brother, Timothy, was adopted by the chief of the Caughnawages, who were converts to the Catholic religion through some French Jesuit missionaries then stationed near Montreal. This Timothy afterwards, in company with another captive named Tarbell, who had been taken from Groton, returned to Westboro September 15, 1740. He had become a famous chieftain amongst the Indians, and was known for his superior talents, his courage and warlike spirit. These two captives, Timothy Rice and Mr. Tarbell, were the first two Catholics known to have been in Westboro. In a letter dated July 21st, 1899, from the Rev. J. G. L. Forbes, the priest now in charge of the mission of St. Francis at Caughnawaga, P. Q., Rev. J. J. Mc-Cov received the following names taken from the ancient parish register: "Silas and Tim Rice from Westboro."

Father Fitton somewhere about 1834 had a "station" in Weatboro for the boot-makers. Other than the mention made in his sketches, there is no record of what he had done here. In 1849 Father Gibson, of Worcester, said Mass in the home of Michael Sullivan, on the Flanders road. Some of the old people remember that previous to this Father Fitton, on his way to Boston, baptized the daughter of a Mr. Shea. This was the first baptism of a Catholic known to have taken place within the town limits. There were then about thirty Catholic families in the town. Westboro became a regular "station" of Worcester in 1851, at about this time the people of Westboro gathered together four hundred and eighty dollars, intending it for the building of a church. They had been refused the use of the town hall, and because of this refusal, they were obliged to have services in the homes of Daniel Hackett, James Kane and Patrick Casey. The Catholics of Longmeadow just then were reported to the people of this town as having in their

ownership some lumber, which they had bought, intending to build a church, but which did not meet their needs. A committee was appointed to confer with the people of Longmeadow, with the view of purchasing this lumber, but they reported on their return that the frame was too long for the purposes intended at Westboro, and, therefore, the proposed purchase fell through. At this time a man named Otis gave the Catholics one half an acre of land for a church on Elin street. Mr. Otis was a Protestant. Gibson's going from Worcester, Father Farrelley began to come from Milford. Father Sheridan, of Uxbridge, for a while also looked after the people's interests, until replaced by Father Conlon, of Marlboro. While Father Conlon had charge of the town, Ethan Bullard, then a selectman, interested himself in his Catholic neighbors, and, after hard work, obtained from the town officials consent to use the town hall. The people paid for its use thenceforward during the attendance of Fathers Cuddihy, Welsh and Barry, who came from Milford, Natick or Hopkinton. Father Barry, in 1869, bought the old Baptist church, and exchanged the land on Elm street for a plot on Milk street, and moved the church thereto. This church was remodeled, and served for religious purposes until burned to the ground in April, 1886. Father Mennetti came after Father Barry, but only a few times. In 1870 Westboro was made a parish, and Rev. Richard Donovan was made the first resident rector. He bought the house on the Upton road now owned by the Haynes family, and here he lived during his pastorate. Rev. P. Egan came in his stead in 1873, assisted by Father Anderson part of the time, and he cared for the people until 1878. During the pastorates of Fathers Donovan and Egan there was considerable trouble between priests and people. Criticisms of the former were constant and serious. The people were divided into two bodies, some defending the priest, and some condemning him. The bad blood stirred between neighbor and neighbor has left traces even to this day. The priest's life was made almost unbearable, and, to his own relief, and the relief of a great body of the people, two years after his coming, he was transferred to East Hampton. No definite charge was ever made against Father Donovan; the whole difficulty seeming to have root in the dislike for the priest by some of the people, who, before his coming, had ruled the parish interests according to their own sweet will. Father Egan, who is said to have been a very scholarly man, in his late years had shown a growing weakness of a convivial nature, which the people saw. This was the only thing they ever said against this priest; but this, together with the conduct of his assistant, Father Anderson, who seems to have lacked loyalty to his pastor, and to have brought on himself deserved criticism of a very serious nature, again divided the people into two camps, for and against the priest. In 1878 Father Egan was transferred to Boston, and Rev. C. J. Cronin came to St. Luke's. Father Cronin was with the people until 1881. When he died he left the memory of his name as that of a saint. Father Cronin was born May 5, 1848. He studied in the Worcester schools and Holy Cross College, and was ordained December 21, 1872. He died December 22, 1881, and is buried in St. Luke's cemetery, where a grateful people have erected

over him a beautiful monument. When Father Cronin came to the town the differences between the priest and people had so unhappily affected the Catholic body, and so injured the respect usually given the priestly name, that it is reported that a number of the towns-people, some of whom were said to have been Catholics, gathered outside the house where the priest made his home, and created a wild tumult with tin pans, fish horns and cries of disrespect. It is reported, too, that the first keg of altar wine sent to the town in his name was opened without authority in the freight-house, and examined, and the remark made by the baggage-master, "We will give that young fellow half a year to go the way of the rest." Father Cronin assumed the care of the people of Westboro, Southboro and Cordaville. He worked late and early. He preached in season and out of season. He sought the people in their homes, on the farms, and in the shops. Day and night he labored and prayed, until it began to tell upon his health. He was taken with hemorrhages of the lungs, and was ordered to a southern climate by his physician. When he felt strong enough to return, he came back to his labor, and to his death. If ever a man may be said to have been a martyr to duty, Father Cronin was that man. So saintly was his life, and so lofty an idea of the true priest did he leave with the people, that he made it possible for his successors to do the work which later on fell to their lot. Father Cronin built the present rectory, on a lot of land purchased in 1873, at a cost of four thousand dollars. He was assisted the last few years of his life by Father Michael Kittredge.

At his death he was succeeded by Rev. R. S. J. Burke, then a curate at Pittsfield. Father Burke was a man of unusual eloquence, who had been beloved by the people to whom he ministered at Pittsfield. He came to Westboro with this reputation, and retained it during the whole time of his pastorate. He was promoted to Worcester in the spring of 1887, and was succeeded by Rev. John J. McCoy. During Father Burke's time occurred the burning of the old church on Milk street. The insurance received after the fire made it possible for him to begin to see his way towards a new church. He bought a piece of land adjoining the church lot already purchased at the corner of Main and Ruggles streets from Mr. Cobb for two thousand nine hundred dollars. There was some little trouble about this land. It was thought the sellers of the land did not keep their promises to Father Burke, and the priest, indignant at what seemed a breach of good faith, told his people that they were not obliged to trade with Messrs. Cobb & Company, who were grocers in the town. This brought about a quiet boycott, which soon brought Messrs. Cobb & Company to their senses, and the promises made the priest were kept. Father Burke was not then able to build the new church, and bought, therefore, a large barn which was on the Cobb estate and remodeled it at a cost of three thousand dollars. It seated upwards of six hundred people, and herein all religious services were held until the building of the new church of St. Luke. Just before the coming of Father Burke the missions of Northboro and Cordaville were made separate parishes.

When Father McCoy came he found the parish without debt, and nearly one thousand dollars in the treasury. There was a presbytery, stable, chapel

and five acres of land for cemetery purposes. He immediately took the census of the people and found within his parish lines fourteen hundred and forty people. These were divided into two hundred and fifty-six families. There were of these fourteen hundred and forty, two hundred and thirty-nine of French-Canadian origin, one Portuguese, one Scotchman and one Chilian. The rest were of Irish blood. Eighty-three of the people were "boarders." There were nine hundred and fifty-eight adults. Father McCov called a meeting of the people, and being promised enthusiastic help in the building of the new church, plans were requested from P. W. Ford, of Boston. The first intention was to build in brick, but Bishop O'Reilly advised the people in a personal letter sent to Father McCoy to build a frame church. Mr. Ford brought the pastor plans of a church in Romanesque style of architecture, which were immediately accepted. Father Burke had allowed the town to draw gravel from the site of the proposed church, therefore considerable space had been already excavated for the foundation walls, when in the late summer of 1888 a body of men volunteered their services for the completion of the digging. These men were Thomas Linnane, Thomas Riley, Patrick Murphy, James Boland, John McCoy, Pierre Dowdal, William Lane, Patrick Brody, Jeremiah Doyle, William Ravine and James Donahue. Mr. Patrick Brody brought horse and cart, and Mr. Charles Fay, a Protestant neighbor, came with a pair of horses and cart and labored as enthusiastically as any of the Catholics. The contract for the stone foundations, which were acknowledged to be equal to anything ever built in the town, was given to Thomas Linuane. The stone used was taken from the "poor farm." The foundation walls were completed by fall, then covered with cement and boarded over until the next spring. August 1, 1888, Rt. Rev. Bishop J. J. Keane, now the famous Archbishop of Washington and Roman fame, then rector of the Catholic University at Washington, laid the corner-stone and preached the sermon. Through the untiring help of the parishioners the building was completed in the spring of 1889. It was dedicated May 30th, the feast of the Ascension, by Rev. Thomas Griffin, chancellor of the diocese, who was delegated by the bishop, then ill, for this duty. The Solemn High Mass of dedication was sung by Father Griffin, assisted by Rev. Edmund Casey, Rev. Patrick Boyle, of Beverly, and Father Redican, of Cordaville, as master of ceremonies. The sermon, which was spoken of in the public prints as a "forcible and effective" discourse, was delivered by the Rev. Francis McCarthy, S. J., of New York. The evening sermon was by Rev. Thomas Beaven.

The church, which is credited with great beauty, is the pride of the poor people who built it. The altars were the gift of the women of the parish. They are three in number, and were called in the printed history of the town "chaste and beautiful." "The high altar especially," says the history of Westboro, quoting the public prints of the day, "with its background of beautiful paintings, stained glass windows, representing St. Cornelius, St. Luke and St. Margaret, and the graceful lines of the sanctuary, supported by carved angelic figures, forms a picture that not only satisfies the artistic perceptions, but lifts the soul to the contemplation of Him in whose honor the beautiful edifice has been erected."

The stained glass windows were the gifts of Michael Ray and family; Bridget, Margaret and Mary Brady; Thomas McEnany; William Monte; William Ravine and family; Patrick Brody and family; the four daughters of William Dee, Katie, Nora, Alice and Mary; Patrick Murphy, John Dee, and Joseph Wheeler. Of the three large windows over the sanctuary, that of St. Cornelius was the gift of a Protestant neighbor, Herbert Wilson, in memory of Father Cronin, and that of St. Margaret was given by Rev. J. J. McCoy in memory of his mother.

After the building of the new church Father McCoy remodeled the old chapel into a gymnasium for the young people and fitted up the stage for dramatic entertainments. He bought the "Braley farm," adjoining the cemetery, which had about six acres, and added this to the parish property. He laid out walks, planted shrubs and trees, and made excellent roads from the old stones taken from the walls which had separated the lots. He put them down as foundation in the carriage roads. When this work was done Henry Lane, a young man of the town, by trade a steam-fitter, offered to build a fence of water pipe if Father McCoy would procure the material. This was done, and three sides of the cemetery were fenced in by two lines of iron water pipe, the lower one of which contained the town water the summer long. Every fifty feet of this was marked by a stop cock, to which a hose attached could reach all parts of the cemetery. Wood and brush in the cemetery were cut down and burned, stumps were dug up, and the whole place cleared. The surface then was plowed and seeded. All the posts used in the fencing of the cemetery were free gifts to the parish. The labor alone of cutting and shaping them was paid for by the parish. Father McCov made improvements in the presbytery, refurnished it, built an addition to the stable, remodeled that, and when promoted to Chicopee in 1894, left the parish but a little over fifteen thousand dollars in debt.

After Father McCoy's going the parish was in the temporary care of Rev. John Ivers for a few months until the return of the bishop from Europe. when Father McGann, then pastor of Jeffersonville, was promoted to Westboro.

Father McGann was born in Milford. He graduated from the Milford schools, and was for some time at Andover. He then studied in Canada at the college of St. Laurent, and afterwards in the Grand Seminary of Montreal, where he was ordained. He was curate at Millbury and at Blackstone until made pastor of Holden, where he is reported to have done excellent work.

The people of Westboro work in the boot shops, straw shops, or as laborers on the roads or farms. As a rule they are poor, hard-working people, though several, especially the farmers, are well-to-do in this world's goods. The people of the town in general are well behaved, though the bad conduct of some has given the whole town an undeservedly bad reputation. In town politics the Catholic people wield great influence. When united they can control the town. Many of our people hold positions of trust, and ordinarily by good conduct in such positions they bring respect to the body they represent. In church work they have done marvelously well. They have not always been fortunate, but nothing has ever deterred them from going ahead

with strong heart against every new trouble. A more loyal body to priest and church than the good Catholics of Westboro would be hard to find from end to end of the diocese.

In this parish is the State Reform School and the State Asylum for the Insane. From the time of Father Cronin the school has known the attendance and labors of the priest. Father Cronin had great difficulty and met with serious opposition when he first asked for permission to minister to the inmates; but through the constant efforts of Mr. Flatley, of Boston, and the priest's unconquerable determination, he was given authority to hold services there, to the great happiness of those incarcerated therein. In Father McCoy's time, through the kindness of the superintendent of the Lyman school, Mr. Chapin, Mass was said therein several times in the year, and could have been said oftener if the priest was able to give his services. Every assistance was given by Mr. Chapin to the priest in his work amongst the boys. The same kind word may be said of the authorities of the "Asylum." An altar was built there at the priest's request, and vestments furnished, and every month Father McCoy said Mass for the inmates, at which times confessions were heard and communion given to those in a condition to receive it.

Just before the going of Father Burke, Doctor Curtis left a thousand dollars to be used in the building of a gate at the entrance to St. Luke's cemetery. This gate was erected afterwards by Father McCoy. It is of pressed brick, with white marble trimmings, after plans by P. W. Ford of Boston. The arch is spanned by wood marbleized. A slab of marble on the inside of one of the pillars bears the name of the kindly donor.

### ST. PATRICK'S CHURCH,

WHITINSVILLE.

Mission.—St. Peter's Church, Northbridge (Rockdale).

N 1834 Rev. James Fitton said Mass in Blackstone and in the several towns in the valley. Tradition has it that he came to Whitinsville and said Mass somewhere within the limits of Northbridge about the same period. The first exact knowledge we have of Catholics in this district is contained in the census made by Father Gibson in 1846 when he speaks of Northbridge as having "fifty railroad men," and calls it one of the "stations" attended by him. In 1848 a church was built in Milford, and the people of Whitinsville walked for services to Milford, or to Worcester, Woonsocket, or even as far away as Providence. For marriage and baptismal services they were obliged to go to some one of these places. After Father O'Reilly became pastor of Blackstone the people of Whitinsville went regularly to Uxbridge, which was then a mission wherein he said Mass once a month. This was in 1852. In the following year Father Sheridan became the first resident pastor of Uxbridge, and began at once the saying of Mass at Whitinsville in a house on Church street. He had services also at Rockdale. When St. Mary's church in Uxbridge was ready for services in the summer of 1855 Father Sheridan discontinued coming to Whitinsville, and the people were again obliged to go Uxbridge three miles away for all spiritual administrations. Father Sheridan went to Blackstone the first day of October, 1857. Though pastor at Blackstone he retained the care of Uxbridge, Whitinsville, East Douglas and Manchaug as missions until his going to Boston in 1867. In that year (1867), Father O'Keefe came and remained as pastor but one year. He had Whitinsville as a mission, but during his pastorate he purchased a site for a chapel in this town, which was afterwards built at the corner of Church and Cross streets. He was succeeded by Rev. Denis Moran, who built the first Catholic church in Whitinsville, and had it dedicated to God under the patronage of St. Patrick. Mr. James Murphy of Providence, was the architect. When Father Moran was promoted to Winchendon in 1871, Rev. Henry L. Robinson came as his successor to Uxbridge and consequently to the care of Whitinsville. Upon his promotion in 1889 to the permanent rectorship of Chicopee, Whitinsville was made a parish by itself, and Rev. Peter S. O'Reilly was made its first resident pastor. Immediately upon assuming control of the parish, Father O'Reilly took the census of his people, and finding them sufficiently numerous to make possible the work needed in the place, he purchased from the Whitin Machine Company the land upon which now stand the rectory and the rear portion of the new church. P. W. Ford, of Boston, made him plans for a commodious parochial residence, which he built in the summer of 1889. He was living in it in January, 1890. The following spring he bought a tract of fourteen acres about a mile from the church for burial purposes, and the June following, Bishop O'Reilly consecrated the place, and Rev. Dr. Conaty, of Worcester, preached the sermon. In 1893, Father O'Reilly renovated the old St. Peter's church, built upon it a tower, wherein he placed a bell, blessed by Dr. Conaty, who was delegated by Bishop Beaven for this work. When this was done, Father O'Reilly gave attention to the grading of the grounds about the church, and the planting of trees and shrubs, which have made the whole estate orderly.

The first month of Father O'Reilly's pastorate he gathered together the Catholics of Rockdale (Northbridge), the mission, and began saying Mass for their benefit. In 1890 he purchased an acre of land, and in 1892 began the building of a church, which was dedicated under the title of St. Peter that same year. This church is in old Gothic style, and seats four hundred people. It is complete, with all the needed appointments. While building this church the people aided him enthusiastically. Mr. and Mrs. Mahoney gave a thousand dollars towards the building; Mr. H. Whitin, five hundred; Bernard McQuaide, George Brown and Delle Edmire Donat, fifty dollars each; while the Misses Bean gave a quarter of an acre of land. This Rockdale church property cost twelve thousand dollars. In 1897 Father O'Reilly began preparations for a new church. This was to be built on the site of the old church. He was obliged, therefore, to move the old one. He sought the services of architect Charles B. McGinnis, of Boston, who brought him plans of a church in North Italian Gothic, which was to be built in brick with terra cotta trimmings. This suited Father O'Reilly's taste, and at once preparations were made for

the building. The corner-stone was laid May 15, 1898, by Bishop Beaven. The sermon was preached by Rt. Rev. Mgr. Thomas J. Conaty, rector of the Catholic University at Washington. It was dedicated September 24, 1899, with magnificent ceremony. Rt. Rev. Thomas D. Beaven was the officiating prelate, and Very Rev. James Lynch D.D., of Utica, N. Y., preached the dedicatory sermon. The great church was taxed to its utmost capacity. The speaker is said to have been listened to with rapt attention, and to have made a deep impression with the glowing words of his sermon. The Solemn High Mass of dedication was celebrated in the presence of the bishop by Rt. Rev. Mgr. Griffin, D.D., of Worcester, with Rev. J. Campeau, of East Douglas, deacon Rev. Bernard S. Conaty, of Worcester, sub-deacon; and Rev. Joseph J. Rice, D.D., of Whitinsville, master of ceremonies. Rev. William Power, of Blackstone, was arch-priest in the ceremonies. On the right of the bishop, as deacon of honor, sat Rev. David McGrath, and on his left Rev. M. Sullivan, of Uxbridge. The music, which was of an unusually fine order, was under the direction of Prof. Robert J. Ferris, of Woonsocket, R. I. At the Solemn Vesper service, celebrated by Rev. Michael Carroll, of Fisherville, assisted by Fathers James A. Hurley, of Worcester, James Cruse, of Uxbridge, and Joseph Rice, D.D., of Whitinsville, the bishop confirmed two hundred and fifty children of the parish. The confirmation sermon was preached by Rev. Father Feehan, P. R., of Fitchburg.

The curates of this parish have been Revs. C. A. Sullivan, from January, 1891, to January 4, 1894; Father Hickey, from this date to August 14, 1897; Joseph Daley, from 1897 to 1899; Rev. Joseph Rice, who came September, 1899, and is still laboring here.

The record of baptisms and marriages from May, 1889, to January, 1898, shows a total of 937 baptisms, 218 marriages, and six conversions from Protestantism.

Rev. Peter S. O'Reilly was born in Taunton February 22, 1860. He received his preliminary education in the schools of his native city, and entered Montreal College for his classical studies. He returned in 1878 and began to study at Holy Cross College, Worcester, and was graduated from there in 1881. He studied theology in the Grand Seminary of Montreal and was ordained in June, 1884. Immediately after ordination he was stationed at Warren for a short time. Thence he went to Grafton. In October, 1886, he was appointed by the bishop as curate to St. Bernard's church, Fitchburg. Here he filled out the whole time of his curacy until he was made pastor in May, 1889. Father O'Reilly has done good work during the time of his pastorate. He has been untiring in his attention to the interests of his parish and people. He has shown himself the possessor of considerable taste in church building, and everywhere throughout the diocese he receives credit for this. His parish has within its limits more than twenty-five hundred Catholics, who are of Irish, French, English, American, Bohemian, Dutch, Polish and Italian birth or origin. They are in the trades, in the factories, or laborers, as a rule; though several are merchants, while several others are men of property. They wield considerable influence in the town, and all in all stand as well as the best of their neighbors.

## IMMACULATE HEART OF MARY,

WINCHENDON.

N the list of people, making the original settlement of Winchendon before 1755, we read of "Gabriell Boucher, a French refugee from Nova Scotia." The likelihood is that he was a Catholic.

"The opening of the Cheshire railroad in 1848," writes Rev. A. P. Marvin, in his history of Winchendon, "brought into the town several Irish families, and the tide, then started, flowed steadily until the Catholics were numerous enough to need the convenience of public worship." A half dozen or more Irishmen, who worked on this road, settled in town. We have record of the names of Morrissey, Brown, Halloran and Sullivan amongst them. One might suppose that Father Gibson, who had a "station of two hundred railroad men" in Athol in 1846, might have called and said Mass here, though we have no certain record of any Mass earlier than 1847, when it is said that Mass was said in a "railroad shanty" by some priest coming from the New Hampshire mission, presumably by Rev. Jeremiah O'Callahan or Rev. John B. Daly, both of whom shared the labors of the Vermont and New Hampshire missions at that time. When Father Gibson made Fitchburg his stopping place for half of his time in 1855, he began to give attention to Winchendon. He came two or three times each year, but towards the end of his pastorate he came more frequently. During his pastorate, an old barn, with a half acre of ground surrounding it, was bought by the Catholic people, and fitted up as a chapel, and services were held here until the basement of the spacious new church was built later on by Father Moran. This chapel is said to have been twelve by twenty feet. If the entire Catholic population of Winchendon and vicinity at this time could be gathered within this space, they were certainly few in number. But they began to come, and they came steadily. After the completion of St. Martin's church in Otter River, the people went from Winchendon thither to Mass. Sundays and great feasts compelled the people to go to Otter River to hear Mass, especially when it was impossible to have Mass at home. After Father Gibson, Father Turpin cared for the interests of these people. The first year of his coming, he took out the interior of the barn, and fitted up the whole building for a chapel. He put a cross up, and, just over the altar, a large window, which let in light and dignity. Father Turpin had the care of Winchendon until Otter River was made a parish in 1864, when Rev. T. H. Bannon, the new pastor, was given care of Winchendon as a mission, and came once a month to the people. The citizens of Winchendon, in town meeting assembled, gave the Catholics a tract of land for burial purposes, which Father Bannon had blessed, and of which he assumed care. In 1867 Rev. William Orr, now of Cambridge, succeeded Father Bannon in the pastorate of Otter River. He organized a church-building society, and when he was transferred to Lawrence, two years later, he left five hundred dollars in bank to the credit of Winchendon. His successor, Rev. Richard Donovan, thought the old church too small for the Catholics of his parish, and

endeavored to purchase an old Methodist church. He was unable to move it to the parish grounds, and, therefore, all the negotiations came to naught. Rev. Patrick McManus was made pastor of Otter River in November, 1870. He was obliged to say Mass in the town hall, as the people had outgrown the accommodation of the chapel. On the last day of July, 1871, Rev. Denis C. Moran came from Uxbridge, as the first resident pastor of Winchendon. He was given Ashburnham, Gardner and Westminster as missions. He lived for a while in a house close to the railroad station. He was a man of great energy, and set about the building of a suitable church. Father Moran encountered a great deal of religious bigotry while attempting the purchase of a becoming site. The people had grown, their power was being felt, and they were hated for their growing strength. Doctor Geddes, a Protestant, who was well disposed towards the Catholics, came to Father Moran's assistance. He bought, as if for himself, the beautiful plot of two and one quarter acres at the corner of Grove and Spruce streets, and, after being assured of possession, he in turn deeded it to Bishop O'Reilly. This plot cost the Catholics eight thousand dollars. Father Moran at once began the building of the church. He completed the basement, and roofed it, and had it blessed under the title of the Immaculate Heart of Mary. This basement is in length one hundred and twenty feet, and in width sixty feet. It is of brick, resting on a stone foundation. From floor to ceiling it is fourteen feet. It is well lighted, dry and pleasant. It cost fifteen thousand dollars.

In February, 1880, Father Moran was promoted to the parish of St. Charles at Adams, and Rev. John Conway came to Winchendon as his successor. Gardner was then made a separate parish, but Ashburnham yet remained a mission of Winchendon.

The parish records show from Father Moran's first baptism, August 6, 1871, to January 1, 1898, 2472 baptisms, and 449 marriages. No special record has been kept of conversions.

Since the coming of Father Conway the basement chapel has been frescoed, and side altars and statues erected. He has introduced running water into the cemetery. Because of the depression in business he has been unable thus far to attempt the completion of the church. In 1894, architect Ford, at his bidding, made plans for a parochial residence, which was completed within the same year at a cost of five thousand dollars. It is a very neat and well-appointed presbytery. At the same time he built a stable and graded the grounds, so that to-day the priests report the parish property as especially well arranged and well kept.

Father Conway is a native of historic Limerick, the "City of the Broken Treaty," where he was born June 24, 1836. He completed his classical course in his native city, and went thence, in 1858, to Newfoundland. After making his philosophical and theological studies in St. John's, he was ordained there August 10, 1862. Though a career of prominence seemed promised him in the Dominion he desired service in the United States, and came hither in 1874. Bishop O'Reilly sent him as assistant to Rev. Denis Scannell at St. Anne's, Worcester. After three years service there he went

to Father Michael Walsh at North Brookfield. He was on this mission when made the pastor of Winchendon in February, 1880. Father Conway is of a jovial, easy-going disposition, with considerable native love for music, pictures, and for mechanics. Some years ago he and his friends were hoping for a fortune from a "fire escape" which Father Conway had conceived, but the advent of other "escapes," and the absence of money necessary to push his patent, prevented its success. He has a great deal of Irish drollery, and says quaint things that are repeated for their humorous flavor from end to end of the diocese. He is kindly too.

In speaking of the people in general, he says: "They are a good people, respected, but unfortunately it is only the old people who can live here on account of the want of business. This compels the young, especially girls, to leave. The work consists mainly in the manufacture of wooden ware, and the making of machinery for the construction of tubs, buckets, chains, and lemon squeezers."

CHURCH OF ST. JOHN,

#### WORCESTER.

N the winter of 1702 Digory Serjent, "who owned house and four score acre of land" (which lay within the township of Worcester), was killed in his house on Sagatabscot Hill by Indians under command of Saga more John. "They took with them as prisoners the mother and her children, Daniel, Thomas, Martha and Mary. The delicate mother unable to keep up in the journey to Canada, was killed by a chief of the party as they ascended the hills of Tataesset. The children were taken to Canada. Daniel and Mary preferring the wild freedom of their captors to the restraintr of civilized life, adopted the manners of their captors. They never again lived with their relatives, though they once made them a visit when Eunice Williams, taken at Deerfield, returned. In as much as the captives taken then and who refused to return, all became Catholics as did Miss Williams, it may be fair to say that the first known Catholics in Worcester were these two children of Digory Serjent, Daniel and Mary.

A body of Scotch people who had gone from Argylshire in the reign of James the First, and had since lived near Londonderry in the north of Ireland, came about 1718 to Worcester. They were not received kindly by the settlers, for the hate of the Irish people was then strong and general, and, though these people refused to be called such, still their neighbors so called them, and a tumultuous and lawless crowd at night demolished the frame of a meeting house which the new emigrants were building on the west side of the Boston road. It is said that Matthew Thornton, afterwards a delegate to the Continental Congress from New Hampshire and later a signer of the Declaration of Independence, was a child among these emigrants in Worcester. "These Scotch," says Lincoln, "were accompanied by a few of the native Irish, with whom they had contracted relationship during their long residence, or been attached by community of sentiment and suffering." In the days of which



REV. D. F. McGILLICUDDY.



REV. B. S. CONATY.



Rt. Rev. Mgr. THOMAS GRIFFIN, D.D.



REV. JAMES B. TUITE.



REV. DENIS SCANNELL.



we speak distinction was made between the so-called Scotch-Irish and native Irish because of religion. Those who were not Catholic were known as the Scotch-Irish, and those who were Catholic were still the "mere Irish." Possibly amongst the emigrants were people of our faith. It is interesting to know that the first man to have introduced and planted potatoes was an Irishman by the name of Young who came from the Isle of Bert, near Londonderry, Kingdom of Ireland, with this colony.

The same historian, Lincoln, says: "In the autumn of 1755, that cruel measure of policy, the darkest blot on our history, the removal of the inhabitants of Nova Scotia and their dispersion through the provinces, was executed by General Winslow. About a thousand of the French Neutrals, as these unfortunate people were called, arrived in Boston at the beginning of winter, and were distributed among the several towns designated by a committee. The proportion assigned to Worcester was eleven. They were received and supported by the selectmen, at the expense of the province. The following description is annexed to an account rendered for their subsistance.

"'Eleven French persons, an aged man and woman sixty-five or seventy years old, past labor; the female very weak; a girl about seventeen years old, who employs her whole time in taking care of the old people. They have four sons who support themselves. In this family are Jean Herbert and Monsieur Lebere. Justin White and his wife, aged about thirty, both very feeble, the man inclining to a consumption and unfit for labor; they have three small children, the eldest but about five years old, all chargeable; one of the children has been born very lately, so that the whole number now is twelve."

"These families, torn from their homes, reduced from comparative affluence to desolate poverty, thrown among strangers of different language and religion, excited pity for their misfortunes. Their industrious and frugal habits, and mild and simple manners, attracted regard, and they were treated here with great kindness. They cultivated a little tract of land, were permitted to hunt deer at all seasons, and aided in their own support by laboring as reapers and by manufacturing wooden implements. Although they tilled the fields, they kept no animals for labor. The young men drew their fuel and materials for fencing on the ground with thongs of sinew, and turned the earth with a spade. So deep was the feeling of their sufferings in their violent removal, that any allusion to their native country drew from them a flood of tears. The aged persons died broken-hearted. In 1767 the remnant removed to Canada among their countrymen. The town then granted seven pounds to lay in stores and pay the passage of John Lebere to Quebec, and authorized the selectmen to raise that sum by loan." These people were Catholic.

Coming down to the opening of the Revolutionary War we find on the "muster roll of a company of minute men and militia men who marched from the town of Worcester to Cambridge, April 19, 1777, under command of Captain Timothy Bigelow," the names of Lieutenants William Gates, and John Kannady (Kennedy). And amongst the soldiers, the names of Joseph

<sup>&</sup>lt;sup>1</sup> Lincon's History, page 49.

Bennet, Philip Donahue, Jonathan Gleason, Joseph Ball, Samuel Bennet, Nicholas Powers and Thomas Drury. One cannot argue to-day that any of these were Catholic, but such names as Kannady (Kennedy), Donahue, Powers and Drury, would seem to give some reason for thinking their owners might be Catholic. To be sure a great many Irish people were scattered all through the new country, and here in Worcester even Protestant ministers bore common Irish names, as Edward Fitzgerald, who came from Londonderry, Ireland, and Thaddeus McCarthy, who was native born.

Hence one is not safe in drawing the inference that because the name was Irish the person must have been Catholic. The reasonableness of this objection may be admitted while we state the fact. There are, however, certain Irish names which have about them more surely than others the idea that their owners were Catholics, and of these we are thinking while we write.

The Catholic Indians of Maine, the Penobscots, Passamaquaddies, and the St. Johns' were invited by Washington in the time of the Revolution to join the cause of Freedom. Their delegates came for counsel to Watertown. They agreed to serve the Americans in the coming struggle, but made one request. "We want a 'Black Gown' or French priest," they said. It was agreed; they served the Americans faithfully, and in coming and going to and from their homes during the war it is supposed they passed through Worcester. After the Revolution, in order to serve these poor Indians and the other Catholics gathered along the route, Rev. John Cheverus, afterwards the first Bishop of Boston and Cardinal-Archbishop of Bordeaux, passed frequently through Massachusetts and the greater part of the New England states. The old road was through Worcester and is in existence to-day.

The first mention of a body of Catholics in the city was in the year 1826, when, as old parish records have it "Catholics first came to this town of Worcester." They were composed of Irish emigrants brought bere by contractors who were employed in the construction of the Blackstone Canal. This work was in progress two years, and many of the laborers stayed in the town. Occasionally they were visited by the priest. Soon afterwards Catholics began to settle in different parts of the county. The great body, however, were poor Irish laborers who had followed the course of the great Western Railroad, and these begged for a priest to come and live with them. Accidents from the sudden caving of banks and from the blasting of the ledges frequently occurred, and no priest was by to console the dying laborer. A permanent priest was a necessity. In 1834 Bishop Fenwick appointed Father Fitton, then pastor at Hartford, to visit them once a month. He came and was greeted with blessings of eighty glad people. Encouraged by the spirit he found among them, he set out immediately to procure a site for a chapel, and, as the old records run, "on the 7th of July, 1834, at the instance and earnest desire of the Catholics, purchased a lot of land on Temple Street, and laid the foundation of a small church."

There are some things connected with this purchase of land for the church site, which, for a truthful recording of the temper of the times and men, should be told. It is said that Father Fitton first purchased a lot on the

corner of Salem and Park streets, from a Mr. Browne. The bargain was concluded, and the parties to the contract repaired to the office of old Squire Tim. Bigelow, on the corner of Front and Church streets, where the deed was made out. When about to hand the deed to Father Fitton, Mr. Browne grew inquisitive about the uses to which the land was to be put. "What are you to build there?" he inquired. "A Catholic Church, sir," replied Father Fitton. The answer put an end to all negotiations. A coal of fire on the head of the old Puritan could not start him more violently. He hurriedly destroyed the deed, and Father Fitton was again obliged to take up the search for land. It was an unpromising labor. A church of his faith was not, seemingly, to be a welcomed event in the community. Hearing of this difficulty three worthy gentlemen, citizens of the town, came to the help of the Every Catholic of the city to-day owes the names and the memory of these men a debt of gratitude. They were William Lincoln, whose brother was afterwards governor of the State, Francis P. Blake and Harvey Pierce. The two last named subsequently were baptized into the Catholic church, and died loyal and dutiful sons. These three gentlemen, without telling the object of their purchase, procured for the Catholics the lot of land whereon sits St. John's church to-day. The spot was then the heart of an old pasture, part of which had been ploughed up, and was then bearing a crop of corn. An old wagon track or cattle-walk ran east from Green streets, toward the Canal, to a place near where the house of the late John Murray now stands. Following the line of this old track, a street was laid out, which, in honor of the temple they were then building for God, the people called Temple street.

On the 7th day of July, 1834, the foundation of the first church in the now diocese of Springfield was laid. It was a small frame building sixty-two by thirty-two feet. The people were unable to do more than lay the foundation the first year. Between the basement walls at a rough altar covered with boards was said the first Mass by Father Fitton. This was not, however, the first said in Worcester. Before this Father Fitton had said Mass in an old stone building on Front street, which now stands two numbers to the west of the viaduct. It was then occupied by a Catholic man by the name of McKillop, whom Father Fitton speaks of as a "respectable mechanic." Other Masses, after that at McKillop's, were said in different parts of the town wherever a fit place could be had, or a particular reason required. Masses were frequently said in pleasant weather on the large rocks which rise up in the little knoll, just in the rear of the old "Dummy" station, where one enters the deep cut on the Boston and Albany Railroad. This Mass was for the benefit of the Catholic roadmen, and was said every Sunday when it was possible for the priest to be there. On such occasions the men erected a rude altar on the side of the rock, and carrying spruce branches from the woods would cover the place overhead. In this bower, amid the wild flowers which the poor men gathered, and the sweet-smelling spruce branches the priest read the Mass, while the men and their families knelt about in the sunlight. Some time before these Masses of which we speak, there was a service held and a sermon preached in the dining-room of the "Old Elephant," a then

famous tavern which stood near to the present site of C. C. Houghton's bootshop. Some say that Bishop Fenwick was the preacher, others Father Fitton. The old stage road between Boston and Springfield was through the town, and the "Old Elephant" tavern was a place of consequence. The audience which gathered in the dining-room where occurred the preaching was made up of Irish railroad laborers, Irish maid servants, the stage-drivers, the travelers en route, and citizens whom curiosity or other motive brought there. The instructions must have been clever and effective. "Notwithstanding the place," wrote one who knew, "all the audience evinced as much decorum as if it had been a consecrated house of prayer."

In 1835 the people had the joy of seeing the walls of the little church up and the roof over it. In two years from the first beginnings it was completed and paid for. "It was erected," says the old records, "by the Irish laborers employed on the railroad." Up to May, 1836, the people had been without a resident pastor. Father Fitton came up from Hartford monthly, but not till this year did he make Worcester his home. He lived first with Henry Murray's family in a part of the old homestead which yet stands to the east of the church property. Then he lived at Mt. St. James' or Pacachoag Hill, now the college property. He lived later in a small wooden house that stood between the old Christ's church and the house of Patrick McKenna.

Whenever from 1834 and long afterwards it was known that there would be Mass at Christ's church the people would gather in even from Clinton, Westboro, Oxford and other towns hereabouts. In the good seasons men and women walked the distance. When the priest could not come on Sunday the people went to the church for prayers just as when he was there. Some of the elderly men of the congregation read the prayers of the Mass, and led in the recitation of the litanies. Mr. Richard Roche, Henry Murray, and later, John O'Sullivan, generally did this pious work. The people in innocent humor used to call these gatherings the "dry masses."

The first Sunday-school was begun and presided over by a young lady convert named Eliza Whitney. She was one of four sisters who, with their mother, had come from Protestantism. Eliza, Martha and Harriet with their mother built a house close to the church. The other sister was the wife of Francis McKenna, and lived in Boston with her husband, who was the United States Marshal. Eliza opened the Sunday-school, assisted by John and Robert Laverty, then young lads of the congregation. The first Sunday saw seven children, amongst whom was James Underwood and his brothers, William and Charles Rourke, the sons of Patrick Rourke. During the week following Miss Whitney learned the whereabouts of other Catholic children. The Laverty boys sought them out, and the next Sunday they could count fifteen in the class. To-day the school of St. John's alone numbers its children in the thousands. After Miss Whitney the Sunday-school for years knew the efficient control of Henry Murray and Joseph Fitton and Catherine Reilly.

The first choir was made up of Mary Fitton, Patrick Sheridan and Henry Murray. The church had an orchestra for times of great services. Patrick Sheridan played the clarionet, John Laverty the violin, his brother Robert the

bass viol, Anthony Carpenter the violoncello, and Henry Murray the flute. The first altar boy was James Underwood, and the first altar society consisted of Mrs. Henry Murray and Mrs. Richard Rourke. The earliest class of children in the parish to receive first communion in a body, came the second Christmas Day after the building of the church.

A little later a kind old negro woman, Mary Davis, or "Mother Mary," as the children called her, came from Hartford, where she had been one of Father Fitton's flock. She was a very devout woman, and had a kindly heart. Most of her time was spent about the church caring for the altar.

The people who came to Mass in those days in old Christ's church, were, strangely enough, from many nations and callings. Every summer a portion of the Penobscot tribe of Indians, among whom, just after his ordination, Father Fitton had been for a time a missionary, came down from Maine, and pitched their tents at the foot of Temple street. They came every Sunday to the Mass in solemn procession, and assisted with every sign of respect and adoration. After Mass they had a custom of gathering in a circle outside the church door, and there, kneeling on the ground, awaiting the coming of the priest. After his thanksgiving, Father Fitton, who knew their habits, went out into the circle, lightly laying his hand on each bowed head in benediction. They then arose satisfied, and went their way.

Another feature of the time was the attendance at Mass of the United States soldiers, who were here in training for the Florida Indian war. The old store-house of the canal was turned into a barracks. The training-ground was just across the canal on Burt street. The great majority of the recruits then here were Catholics, and attended Mass in full uniform each Sunday. The little church at that time reminds us in a way of the universal mother church; for about its altar rails were gathered whites and blacks, Indians, Irish, English, French and "Yankees." Faith made one family, and God was father of the household.

Father Fitton left Worcester in 1843, and Rev. A. Williamson, of Baltimore, came in his stead. Father Williamson's health was broken when he came, and he was soon obliged to return to his native south. Just three weeks after his farewell to the people, intelligence came back of his death. He died of apoplexy at his home in Baltimore, in his forty-second year. Father Williamson was too short a time in Worcester, and in too feeble health while here, to have left an abiding memory with the people; still he appears to have been an amiable gentleman, who had lived many years on the continent, and was possessed of a wide knowledge of the world, its places and its men. He was well educated, and, with other fine tastes, had a love for beautiful paintings and engravings. Evidences of this love of art yet remain in some valuable pictures which he bequeathed to the parish, and which to-day grace the walls of St. John's presbytery. By will, made at Baltimore, April 29, 1845, he bequeathed to the bishop, for the benefit of the people of Worcester, a chalice, vestments, altar linens, household furniture and paintings.

Rev. M. W. Gibson came as resident pastor April 5, 1845. Father Gibson was an Englishman, born in Hexham, the shire town of Northumberland,

May 15, 1817. At eleven he entered Ushaw College, which had been built by his grand-uncle, the Bishop of the Northern District. He came with his parents to America, and resumed his studies at St. Mary's College, Emmittsburg. Here he remained till the May of 1834, when Cardinal Weld called him to Rome. He completed his course of theology and philosophy at the famous College of the Propaganda. In 1841 he returned to America. Rt. Rev. Dr. Kenrick, Bishop of Philadelphia, ordained him a priest, and sent him immediately into the Alleghany mountains to replace the saintly prince-priest, Rev. A. D. Gallitzin, in the Catholic parish of Loretto. Here he labored till 1844, at which time, thinking himself called to a religious life, he resigned his charge, and withdrew to the Jesuit Novitiate at Frederick, intending to become a member of that great society. He was sent by the Very Rev. Provincial to Holy Cross College in this city, and was there laboring when the appointment of Bishop Fenwick made him pastor of the Catholics in Worcester.

When Father Gibson came, he found the altar entirely unprovided. There were no chalice or vestments, and, but for the loan of such by the bishop, the people could not have had Mass that day. He advised a collection for the buying of the needed articles, and a meeting was called by him for this purpose after the Vesper service that same day. In this meeting was born the spirit of activity which has remained with the Catholic people of the city ever since. In this meeting, too, was born the first signs of trouble and discord. Some time before the going of Father Fitton, he had in mind the enlargement of the church, and for such a purpose he collected five hundred and fifty dollars. The church had not been enlarged, and the money had been put into the bishop's hands until the congregation should need it. Some of the men were for drawing this, and using it for the purchase of the chalice, vestments and other paraphernalia for the altar. The bishop, when petitioned, replied that he had the money, but that he considered it a sacred deposit, and would not permit it to be diverted from the intention of its donors. He advised them to raise money for their needs. A collection was immediately made according to the bishop's request, and the vestments bought; but the signs of trouble, which had been noticed in the meeting of April 6th, now showed afresh. Every man had his own way and ideas for the bettering of church affairs. Every man so thinking aired his notions among his neighbors. The consequence was that shortly a good deal of bad blood was shown. To be a member of a committee in those days, was like being a councilman or alderman in ours, and, since there were not committees enough to go round, we can imagine what a noise was made. The dissatisfied men, of course, did not give this as a reason for their conduct, nor was it always the reason. Many had no other, but there were some "seditious and refractory;" some went wrong "owing to ignorance;" others again wanted to enlarge the church; some wanted Father Fitton back as pastor, while others yet desired a "new church, and in another part of the town." Dante said of the leaders in a small political trouble in his country once:

"Every clown on faction bent
Makes as much clamor as Marcellus did."



ST. JOHN'S CHURCH, Worcester, Mass.



And in a sense the saying can be applied to the leaders of the trouble in the old parish. There was more noise than mischief. Yet it was not all noise, for some of the wild fellows closed up Father Gibson's house and he could not enter. He was in this state obliged to write to the bishop and ask his interference. The bishop came at his request and, after the gospel at the late Mass, spoke to the people. He urged union and charity; no other way could do for the establishing of the Catholic religion. He left them free either to enlarge the old church or to build a new one, but he forbade any change of site from the one then occupied. After Mass he gave audience to all who had or fancied grievances. The bishop's sweetness of temper changed the war. Then began an enthusiasm. In a new meeting it was ordained that "a new, large and respectable church be erected on the site of Christ's church." How wonderful are God's ways with us! One day the outlook in His work is seemingly hopeless, and the next the successful ending of the same is assured. So was it in the old parish. The idea of the new church put an end to the dissensions and quarrelings. There had been a great deal of noise and a great deal of dust, but when the clamor was hushed and the cloud had settled, there was God seen working out His purpose under it all. And the hearts of the people were with His purpose. The heads of some of them had gone a little astray, and that was all.

It was determined to build a church in brick, and the preliminaries, plan, style of architecture, etc., etc., were left to the pastor. The old church was moved to the northwest corner of the church lot by a Mr. Hughes, for one hundred dollars, and the contract for this work was given him April 28, 1845. The old church fixtures were sold for one hundred and eighteen dollars and seventy-four cents, and this more than paid for the removal of the old building. On Sunday, May 11, 1845, Father Gibson before the sermon asked the men in the congregation to assemble at the church the next morning at eight o'clock, and after Mass to help in digging the foundations for the new church. At his request they assembled. Mr. Patrick Conway, one of the oldest settlers, requested the pastor to grant him the privilege of beginning the work, which being granted, all made the sign of the cross, and Patrick, invoking the name of God, struck three blows with a pick-axe and took out the first spadeful. Then all began. About two hundred men worked all day, and at sunset a trench was dug out four feet deep and three wide. Then with three hearty cheers the men went to their homes. The corner-stone was laid May 27, 1845, by Rt. Rev. John B. Fitzpatrick, Coadjutor Bishop of Boston. The sermon was preached by Rev. Nicholas O'Brien both in English and French,

Before the twelfth of June there were several bids made for the building of the superstructure. The lowest bidder, Mr. Samuel D. Harding, who offered to erect the church for nine thousand dollars, was given the contract, and was asked to meet the committee and sign the agreement. He refused under the plea that the time allowed him for the building was too short, and that material and labor were then so high as to make impossible the building of the church at the figures specified. The congregation was so displeased with Mr. Harding that they refused to treat longer with him. Father Gibson was

then asked in a public meeting to take the whole affair upon himself, and unhindered by wise "committeemen" and "meetings" to "go ahead and build the church." He assented. This was on the 6th of July. The 7th he appointed Mr. Boland general superintendent, and before the evening of the 8th had a contract drawn, agreed upon and signed. The church was to be completed except the pews, pulpit and altar for nine thousand six hundred dollars. The work was pushed briskly, and on the 16th of August Mr. Boland reported the foundations and underpinning ready, and so vigorously and sharply did the builders follow him that the end of October saw the rafters of the roof in place and the spire lifting itself above them. Just then the people found themselves obliged to face a difficulty which for a while seemed to threaten a delay in the building. The moneys looked for from the voluntary contributions of the people fell off very considerably. Much more had been expected and promised than actually came in. Father Gibson had agreed to furnish monthly instalments to the builders. He was unable to do so. Then he thought of raising money by mortgaging the church property, and herein came the trouble. Father Fitton had held the property in fee simple, but before leaving Worcester had deeded it to Bishop Fenwick in trust for the Catholics of Worcester. When Father Gibson presented his papers, the banks considering them too indefinite refused to loan money upon them. They gave as reasons: First, the Catholics of Worcester were not recognized by law as a corporate body; second, it was not restricted to the borough, but extended over the county; thirdly, it should have specified "Roman Catholics." At this juncture Father Gibson convened a meeting of the most influential of his parishioners and sought advice how to proceed. A committee called on the bishop, and it was learned through legal advice that nothing could be done to better the case, once the deed had been recorded, except by act of the Court of Chancery or the State legislature. This put upon the people a great amount of trouble, and occasioned irritating delays in the progress of the building. Finally in April, 1846, the Court of Chancery heeded the popular request and granted permission for a mortgage upon which might be raised from five to seven thousand dollars for a period of ten years. The Worcester Bank of Savings took the mortgage and gave Father Gibson five thousand dollars thereon. The sailing was fair and pleasant now. The church was near enough to completion to warrant it wise in Father Gibson to appoint the 24th day of June following for the dedication, and it took place the day appointed. The Boston Pilot of July 4th, 1846, describes the church as "in Roman-Doric style," and as "an ornament to the town." Thirty-two clergymen were present at the dedication, at which Bishop Fitzpatrick was the officiating prelate and Rev. Dr. Ryder preached to an immense audience. The sermon is spoken of by the Pilot as of "peculiar eloqueuce and force." The subject was "Sacrifice."

April 21st, 1847, old Christ's church, which had been changed into a hall and thenceforward called the Catholic Institute, was opened to the public for the first time. It was the occasion of a lecture by the illustrious convert, Orestes A. Bronson, LL.D. His subject was the Catholic Spirit.

Like all the work of Bronson it was masterly. Some feeling was provoked by it, not because of any bitter thing the lecturer himself had said, but from the narrow and spiteful ignorance and intolerance which yet lived in out-of-the-way Puritan places and bosoms.

Just at this time secret societies arose to disturb the harmony between priests and people. A body of wild young fellows, rejoicing in the name, since so infamous, the "Molly Maguires," clubbed together for attack, mutual support and revenge when offended. They swore solemnly to aid one another, no matter what the cause which called for the aid. Sensible people saw the danger, and spoke openly against the stupid body. The pastor heard of it, and took immediate steps to suppress it; and he succeeded. He obliged the ringleaders to make public reparation before the whole congregation one Sunday, and thus removed the scandal.

The peace which followed, however, was short lived. The old hankering for the tomfooleries of "signs," "grips" and "pass-words" was not thoroughly taken out of the "Molly Maguires," and soon again rumor was telling of a new "Patriotic Society." It was in the fall of 1846 the Molly Maguires had been crushed out, but in the spring of 1847 the "Shamrocks" were flourishing. Many members of the old society were now in the new one. Some were officers. "The Shamrocks" was a thoroughly bad combination, and through it the enemy of the Church worked great harm. consisted of men only from the north and west of Ireland. No man who first saw the light in the south or east could belong to it. The sapient reason for this exclusion was found in the fact that the liberties of Ireland were first jeopardized and lost through men from the provinces of Leinster and Munster, and they were not to be trusted even now. We are inclined in our day to laugh at this evident absurdity, but in that time it was not a laughing matter. The Worcester and Nashua Railroad was then in course of construction. Irishmen from all ends of Ireland were here. The "county" feeling ran high, and ill will was engendered. There were quarrels between individuals in the "pits" and in the "cuts;" the factions of "his countrymen" espoused either man's side in the battle; the fight often was carried from the place of work to the town, and it soon became a serious matter for the great bulk of the people. The more sensible and self-respecting portion of them bewailed the shameful conduct of their brethren, and were very glad when Father Gibson moved stern measures against the society which bred the whole strife. The Shamrocks in consequence were very hostile to Father Gibson. He was an Englishman, and the hated name, "the Saxon tyrant," was frequently on their lips in abuse of him.

The trouble was brought to a climax during the Lent of 1847. On St. Patrick's Day of that year the St. John's Mutual Benevolent Society were out in parade. The Shamrocks paraded in opposition. The blood of both parties was warm, and Father Gibson had all he could do to prevent a set battle. Patrick Conway was the standard bearer for the St. John's Society, and because of this was marked for special dislike. On Wednesday night of the following Holy Week he was set upon and severely beaten. Father

Gibson, on Easter Sunday, publicly rebuked the authors of the outrage, and threatened to withhold the Sacraments from anybody who would still be found in the ranks of the wretched organization. This made the members of the "Branch" furious. They placarded the church doors during Vespers of the same day with an insulting screed, and shouted vile epithets at him when he ventured to tear down the paper. So high did the feeling run that on the evening of Easter Tuesday the priest was obliged to call in the sheriff and a constable to protect himself, his property, and the church. This was too much for the long-enduring people. They arose against the society, they rallied to the support of the priest, and aided and encouraged him in the sharp measures which he undertook to use the civil law in his own defence and to crush the disturbing body, the misguided "Shamrocks." Fear of civil prosecution, and the undisguised contempt and dislike of the better people in a measure brought them to their senses. But not completely. deputation was sent even then to the Bishop with instructions to compass the deposition of Father Gibson. The Bishop received them, asked their complaint, and when he heard all, severely rebuked them for their wicked work and aim. He commended the action of the pastor, and threatened signal punishment if, at their return, they did not proceed immediately to undo the evil they had caused, and to repair the scandal which they had brought upon the Catholic people. They were obliged to do this; and on the 30th day of April, 1847, the members of this wonderful society came humbly to the priest, professed sorrow for their conduct, and made promise never again to join any secret society. They were made to sign a written pledge; the pledge and the names of the signers are yet in the possession of the pastor of St. John's.

Thus ended the Shamrock Society, a society which has left as record the unpleasantest page in local Catholic history. It well shows how unreasonable men's unrestrained passions may make them, and to what sorry lengths we go when we close our ears to the church and madly run, even when the race seems to be in search of a good. The men of this society had what they considered patriotic aims and ends. It was love of Ireland they persuaded themselves that drew and kept them together, and this love of one's native land is a holy and noble thing. But they erred in that they put country first and God next, the things of earth before the things of heaven, and the good they sought, they would obtain even through wrong doing. Yet there is some excuse for them. They were poor, ignorant men, their hearts were bitter with the memories of wrongs done them and theirs at home; it was the time of the plague, and some of them had seen it in the dead eyes of those they loved. They could lay the blame of this at England's door; what wonder then if the dark thoughts which this bred in their hearts for a time cast a shadow over the mind and the soul as well.

Anything against England seemed right to them, and any one who hindered them from doing what they believed would hurt her, appeared to do them a wrong. Father Gibson was an Englishman. To be sure the priest knows no country and would be obliged to condemn a wrong and a lawless-

uess, no matter what clime or tribe contemplated it. He did so in this case, but the fact that he was of the "tyrant" race, made his hostile action all the more bitter to bear, and in this fact we think can be found some explanation of the seeming impossibility, a body of Catholic Irishmen up in hot and hateful rebellion against their priest.

Two things made marked moments in the history of our people,—the famine with its fever, and the folly of Know-Nothingism.

The famine came to the Irish in the Spring of 1847. After the famine came the fever. The whole civilized world (outside of England) was filled with grief and horror at the sounds of woe that came from Ireland. The people were choking the streams and the ditches with the hundreds of their dead. Bishop Fitzpatrick, February 6, 1847, issued a touching pastoral asking aid for the stricken Irish. The pastor, Father Gibson, read the pastoral at Mass, and called a meeting of the people to devise means and ways for the gathering of money. Before the 16th of the following month five hundred and forty-six dollars and fifty cents (\$546.50) had been collected and forwarded to the bishop. Elsewhere in the county the Catholic people had collected and forwarded other moneys, so that Worcester County alone sent a thousand dollars. This was independent of the money given by our Protestant fellowcitizens, and to the credit of our Protestant neighbors, we are glad to have it to say, that their work and their offerings were both quick and generous. And let us say for love's sake that the seed for gratitude which was in their act that time, fell on fertile soil; it blooms and bears fruit in the hearts of the Catholic people still.

Our people who came that year had the fever with them, and it soon spread. It was a frightful scourge, and was feared more than the cholera. Two hundred died with the plague, and many more were sick, but care and proper nursing, and that spirit of sympathy which ever lives in the kindly Irish poor, saved them.

Labouchere said in the House of Commons, February 11, 1848, "Out of one hundred and six thousand emigrants who, during the last twelve months went to Canada and New Brunswick, six thousand one hundred perished in the ships, four thousand one hundred died on their arrival, five thousand two hundred died in the hospitals, and one thousand nine hundred in the towns to which they repaired." Thus the number of deaths was seventeen thousand three hundred (17,300). The Mutual Emigrant Society in its report of 1847, said, "Twenty thousand (20,000) have gone down to their graves." That year of the famine there entered the port of New York alone over one hundred thousand (100,000) Irish.

It was on November 14, 1847, that Father Boyce came to Worcester as associate pastor with Father Gibson. What a world of memory is opened up in the lives of the old people of this city by the charm that lies in that name, Father Boyce! Worcester has never known his like. There have been, and there are now, able priests, learned priests, and holy and kind-hearted priests in the city. The people know them, respect them and love them, but there is not now a Father Boyce among them all, nor has there been since the great

heart was hushed, and the teeming brain stilled, and the people left the grand figure sleeping in the sunshine near the pines he himself had planted, and whose voice and breath in life he had loved so well. As was to be expected, a new zeal was awakened in Catholic work when Father Boyce came. The people had increased in numbers through immigration and by birth. In 1848 there were 407 baptisms. This year there were twelve missions attended from Worcester, viz., Fitchburg, Webster, Millbury, Clintonville, Milford, Southbridge, Uxbridge, Templeton, Barre, Winchendon, West Boylston and Hopkinton.

During the pastorate of Father Boyce was born Know-Nothingism. We know what it means, even to-day, and its ugly child, Apaism, bears on its face the distorted lineaments of its sire of 1854. "Catholicity had prospered in the United States," says a Catholic historian, "for more than fifty years, under the protection of the more liberal principles embodied in the Declaration of Independence, and the gradual removal of penal or disabling laws."

The freedom which Catholics had enjoyed had never been abused. They had borne their part with their fellow-citizens in developing the resources of the country, increasing its wealth and prosperity. They had marched shoulder to shoulder with the bravest to meet the Indian foe or the foreign enemy. They had no share in the secession plans of the Northeast, or the revolutionary plans of the Southwest. They had erected churches, colleges, academies and schools for the religious, moral and intellectual training of their members; they were caring for the orphans. There was nothing in their record to afford a basis for any revival of the ancient spirit of persecution and oppression. Yet there was a steadily increasing current of thought hostile to them in the country, nurtured mainly by publications from the British Isles; a strong anti-Catholic literature, evoked by the agitation in favor of Catholic Emancipation. Many of these things were reprinted here and widely circulated; old prejudices were revived, and the unscrupulous soon found that new contributions would be readily welcomed without too close a scrutiny. How sharp the contrast between this spirit and the words of the venerable Charles Carroll, of Carrollton, to George Washington Custis: "When I signed the Declaration of Independence. I had in view not only our independence of England, but the toleration of all sects professing the Christian religion, and communicating to them equal rights."

The Catholics of Worcester had been successful, and had grown to importance in the community. They were, therefore, made the object of senseless and bitter attack. So high did feeling run, that the church property was in danger of destruction. Father Boyce at this juncture took the keys of the church to the mayor of the city, saying, "On your head, sir, I place the responsibility for the protection of our church. If you do not protect it. we will; but at the city's door will lie the blame." Our young men following that soldier instinct that lightens through our blood, had formed themselves into a military company in 1852. Governor Gardiner ordered, in obedience to the ignorant cry of the Know-Nothings, their disbandment in 1855. In a few years the tocsin sounded for war, and the skies were black and red. Brave men were needed, for the foe was at the nation's throat,

The Jackson Guards, founded in 1858, rose like the men they were. Father Boyce blessed their battle flags, blessed them, and bade them go; and so indeed, first in the land, forgetting insult and distrust, and humiliation, they signed the enlistment rolls, and carrying in their bosom the warmest and tenderest, and bravest, and best hearts of our people, before others awakened, were away to the Southland, and on the battlefields, amid the horrors of the strife, made, forever red and beautiful in their blood, the noble record of Worcester's Catholic soldiers.

Father Boyce was associate pastor until 1856, when on the going of Father Gibson he became sole pastor, and thus remained until his death, January 2, 1864. He was succeeded by Rev. P. T. O'Reilly, afterwards Bishop of Springfield, who retained the pastoral care of St. John's until September 25, 1870, when he was created Bishop of Springfield. Then Rev. Thomas Griffin, who had been his assistant since July, 1867, was named chancellor of the new diocese, and administrator of the parish of St. John's. He was made its permanent rector May 30, 1885.

The hardest worker in the diocese of Springfield is Rt. Rev. Thomas Griffin, D. D., pastor of St. John's. This is the largest as it is the oldest parish of the diocese; and Father Griffin, in addition to the enormous labor of this pastorate, has since the consecration of Bishop O'Reilly, in 1870, borne the extra burden of the chancellorship. He has built and maintained since 1872, under the care of the Sisters of Notre Dame and at a high standard of excellence, the largest schools for girls in the diocese. In 1891 he built for boys a school capable of answering the needs of six hundred scholars. This building is, perhaps, the finest and best apportioned for school purposes in the city. He now had the Zaverian Brothers in charge of his boys and building. This accomplished, he had a right to feel that he had done his duty along educational lines to church and neighbor, and had earned title to Catholic gratitude and some of the sweets of rest. But he never rests. When a curate and hardly a year ordained, he purchased a church for the people of Holden; next he built a church at Stoneville, and when Shrewsbury was taken from Worcester and attached to West Boylston parish, the new pastor found a neat sum in the bank, left there by Father Griffin as a nucleus for a mission church.

In 1871 he began the formation of the parish of the Immaculate Conception in Worcester; and, in 1880, reared the walls and roof of the church of the Sacred Heart. His last work in parish building was the choosing of the site for St. Stephen's. The Bartlett estate on the heights opposite Mariemonte, on Vernon street, was purchased by Father Griffin in 1886; and in the fall of 1893, Bishop Beaven helped the fulfillment of his long-cherished hopes, by sending the Sisters of Providence to found there a hospital for the sick, and an asylum for the old. In recognition of his great labors, and at the earnest solicitation of Bishop O'Reilly, the Holy Father, in 1889, made Father Griffin a domestic prelate, and in the next month, his Alma Mater, St. Mary's, Baltimore, honored him with the Doctorate of Divinity. Monsignor Griffin is now in his sixty-third year, and has been about thirty-two years a priest.

He is a strong man, of clear head and honest heart. His learning is more solid and serious than showy; hence it is that many inferior men have more reputation. He is not an orator; but no man of the Springfield diocese can talk sounder sense or fill his sermons with greater weight of truth's real gold. He works morning, noon, and night. The old bishop, who was his closest friend on earth, used playfully to find fault with him for expecting his assistants to work morning, noon, and night, when, as the bishop would add, "God did not build them on the same lines."

Monsignor Griffin does not work for self. He has had the revenues of a large and generous parish for years; yet those who know him best, know him to be a poor man, who has spent his means in God's work, and is now wearing out a good life in ceaseless watching of church and school and convent and hospital. He will work to the end. He says of himself: "I shall fall in the harness."

Rev. Thomas Griffin, D.D., was born in Cork, Ireland, in 1836. His early studies were made with the Christian Brothers in his native city. He came to Salem, Mass., in his sixteenth year. After some years of work wherein he earned a competency, he began, at the advice of Rev. Thomas Shahan, now pastor of the Sacred Heart church, Malden, the study of classics at St. Charles' College, Maryland. He made his philosophical and theological studies in St. Mary's Seminary, Baltimore, and was there ordained June 29, 1867. In July following he was appointed by Bishop Williams to St. John's, Worcester, and all his life since has he labored here.

The curates of this parish have been Rev. Fathers T. A. McAvoy, Reardon, Williamson, L'Eveque, Quaille, Noiseux, Dolan, D. O'Keefe, Kenny, P. J. Garrigan, Robert Walsh, T. J. Conaty, McCourt, J. J. O'Keefe, M. J. Murphy, J. L. Tarpey, D. H. O'Neil, Charles Grace, James Donahoe, J. J. McCoy, D. Higgins, P. H. Gallen, W. T. Finneran, James M. Cruse, W. C. McCaughan, T. P. McDonnell, W. H. Adrain, J. A. O'Malley. At the present time Revs. C. M. Foley, M. S. O'Brien, O. A. Sullivan, and J. A. Hurley assist Father Griffin in the work of the parish.

Eighty people were present when the first congregation began in Worcester. They were then "Irish emigrants." At present the parish has upwards of eleven thousand people, who are Irish by birth or lineage.

From 1833 to 1893 there have been 22,906 baptisms, and 5,283 marriages. From 1833 to 1843 there were 36 conversions. We find no record thenceforward until 1873. From 1873 to 1893 there have been 27.

The parish now controls St. John's brick church, the Catholic Institute, a brick presbytery, the Brother's monastery in brick, the Sisters' chapel, a fine brick school for boys, between Temple and Winter streets, and the brick school for girls on Vernon street. Also considerable land with dwelling house fronting on Temple street, and a large cemetery in new Worcester. At the present writing Monsignor Griffin is busy with the building of a magnificent convent home, in brick and stone, for the Sisters of Notre Dame on Vernon street. When the parish school for girls opened in 1872, with a complete grammar course, three hundred children came. At the end of the first year

there were five hundred and fifty. This year (1899) the grammar grades and the four grades of high school work, have in them eleven hundred children under charge of 34 Sisters. The Christian Brothers opened school on Temple street, in 1888, with two hundred and forty boys working in six grades. These teachers remained but eighteen months. The Zaverian Brothers came to St. John's in 1894. They teach nine grades, and have three hundred boys in their care. In the same building the Sisters of Notre Dame teach one hundred and twenty boys more, in the first two primary grades.

The people of the parish are of the ordinary working class, like all in the Catholic parishes. Many, however, are in the liberal professions. This parish has been especially prolific in its great number of young men sent to the priesthood, and its young women, to the religious life. The people as a body are poor, but the opportunities for education given their children for many years, has made them especially well educated and refined. In spite of their great numbers they have small civic or social influence. They have the racial weakness of jealousy; but when this is put aside and they unite, they have great political power. The tendency of the young people in the parish towards societies and club life is marked to an inordinate degree, and is bewailed by the pastor as weakening the foundation of stable family life.

Yet the parish has had many eminent men in its life. Judge Matthew J. McCafferty, raised to the Massachusetts bench by Governor Benjamin Butler, and the first Catholic to receive such honor in the history of the State, from early manhood was a devoted and dutiful son. Judge McCafferty was the Democratic candidate for the Governorship of the State in 18—. Mr. Andrew Athy, who for thirteen years was a member of the Common Council, for six years an alderman, for one term a representative in the State Legisture and in 1867 the Democratic candidate for Mayor, was night to fifty years a member of this parish and a man of influence in its concerns and in the public life of the city and State. Many others have been members of the State Legislature, the most widely known of whom is James H. Mellen, now the "dean" of that body. George Crompton, the great inventor of the Crompton Loom, whose shuttles are flying everywhere in the cloth-making world, and who revolutionized this industry, was baptized on his death-bed a member of St. John's church.

Were it within the province of the writer to speak at length of things not immediately connected with the church, he has it in his power to make as brilliant a page as ever the covers of a book enclosed, in the telling of the heroic deeds of the soldier sons of St. John's—like McCafferty, the McConvilles, Captain Tom O'Neil, Lieutenant Daly, Captain McLane, Captain Chandley and the rank and file of the historic Jackson Guards. Most of the men and many of the officers in Company G, Emmett Guards, Ninth Regiment, who knew the hardships at the siege of Santiago last year, also belonged here.

## ST. ANNE'S CHURCH,

WORCESTER.

EV. JOHN J. POWER, now the Very Rev. Vicar General of the diocese, was made the first pastor of the new church of St. Anne on August 6th, 1856. When appointed to the parish, though the church had been built, it was not in Catholic hands. Its history was this: A considerable body of Canadians came to Worcester before 1852. That year they believed themselves strong enough in numbers to undertake the building of a church for their special benefit. With this purpose in view they bought a plot of land on Shrewsbury street at a cost of five hundred dollars. The next spring for sixty-two dollars more they added to this lot. They planned a church sixty feet long by thirty feet wide, and began at once the building of the foundations. Some how while the work was advancing they were given hope of securing the old "Christ church," which now, since the building of St. John's church, was unused. This hope never matured. They delayed meanwhile putting their original plans into execution, and the longer they delayed the less courage they had to undertake the work at all. As a makeshift they proposed the buying of an old Protestant meeting house on Thomas street. The price was agreed upon; but those who held the right of sale, learning the use to which the building was to be put, refused to sign the deeds. Father L'Eveque was the active spirit in this movement of the Canadians. Just at this time they lost his services, and discouraged, they formed themselves into a racial society called St. Jean Baptiste, rather than into a Catholic congregation. Another year did not bring them more strength or courage. The idea of a church for the use of the Canadians alone was entirely abandoned, and the money already in hand was passed over to Father Gibson, the pastor of St. John's. He determined to build immediately, and in 1854 began the building of St. Anne's. larged the foundations on Shrewsbury street, and contracted with Henry Murray in the midsummer of 1855 to erect and finish the church, which would cost six thousand five hundred dollars. He and Father John Boyce at this time were pastors ex æquo at St. John's. They did not agree concerning the need of a new church in the eastern part of the city. Father Boyce believed that St. John's, with galleries running its whole length, would be amply large for the Catholic people for years then to come. Father Gibson did not believe this, and put his ideas into immediate effect, and the church of St. Anne rose up under his care. It was a severe labor, the building of a church at this time. Money was scarce, and the priests who undertook any form of church work needing money were obliged to go about from house to house themselves. Father Gibson took up a general collection all over the city for the benefit of this church. While he was laboring for St. Anne's, Father Boyce was doing a like work for the enlargement of St. John's. There were no parish lines then, and very often the priests met in the same house, or the people frequently, while bidding Father Gibson good night and God speed in his work for St. Anne's, in the same breath welcomed Father

Boyce, and helped him, when able, in his zealous labor for St. John's. Both churches were benefited, and the benefit to both was needed. From November, 1854, to January, 1856, Father Gibson collected for St. Anne's, one thousand, one hundred and five dollars and eighty-one cents, while he expended one thousand three hundred and eighty-three dollars and five cents. The difference was paid from his personal money. In 1856 Father Gibson went away from Worcester. The church was still unfinished, and the payments due could not be met. Father Gibson was obliged during the erection of the church, in order to keep the builders moving, to raise mortgages, and when, after his departure, payments were not to be had on the mortgages, the building was sold at public auction. The man holding the second mortgage bought it for seven hundred and twenty-five dollars. It was then that Father Power came, August 7th, 1856. For one thousand dollars he rescued the church from the mortgagee. There was also a bill for lumber of seven hundred and forty-two dollars and fifty-four cents due. The money needed was furnished by Bishop Fitzpatrick. Father Power at once completed the church building, and it was dedicated to God under the patronage of St. Anne on Christmas day that same year. Father Power said the Mass of the dedication, and Rev. James A. Healy, now the bishop of Portland, preached the sermon. This church of St. Anne completed by Father Power was used by the congregation until October, 1885. It had, in the meantime, been repaired and renovated again and again until the further expenditure of money in this line was not considered advisable. During Father Power's first years in the parish a little house on Shrewsbury street made a home for him. He built a small rectory next to the church in 1863. This building one year later he gave as a convent home to the Sisters of Mercy whom he called from New York for parish work, October 24th, 1864. Father Power built a small hospital wherein sick servant girls and the poor of his parish might find a restful home, and this he placed under the kindly care of the sisters. Here we find the first public hospital that Worcester ever knew, and here was the first home of the Sisters of Mercy in our diocese. Exactly ten years after the coming of Father Power to Worcester, in the midsummer of 1866, he purchased a lot of land on Main street for a new church, and immediately thereafter began the construction of St. Paul's. Rev. Denis Scannell, his assistant, was made the pastor of St. Anne's, October 1st, 1872. Two years after becoming the pastor he built a parochial residence on Shrewsbury street. Almost at the same time he repaired and frescoed the old church. The congregation was meanwhile rapidly growing, and soon the old church could not seat them; moreover its location was neither sightly, nor, for the majority of the parishioners, convenient. At this juncture, Father Scannell purchased from the State authorities in 1881, four acres of land on Normal Hill. It was then a pasture land, and not a house was in the neighbrhood. He planned a magnificent new church, and broke ground for its foundations before the coming of the winter that same year. The next year, 1882, he began the building of the basement. The corner-stone was laid on June 15, 1884, by Right Rev. Bishop O'Reilly. The famous Dr. McGlynn, then of St. Stephen's, New York,

preached the sermon. All the Catholic societies in the city were in parade, and the great hillside was covered with thousands of our glad people. basement was completed and Mass was said therein for the first time, October 11, 1885, by Rev. J. J. Power, the first pastor of old St. Anne's, and who had said the first Mass within the parish limits twenty-nine years before. Rev. R. S. J. Burke preached the sermon at the Mass, and Rev. Thomas J. Conaty did a like service at the evening Vespers. The beautiful church was completed and dedicated to God with magnificent ceremonies, October 21, 1891, by Right Rev. Bishop O'Reilly, while the sermon of the dedication was preached by Rev. J. J. Power, D.D., V. G., at the Mass. Rev. Thomas D. Beaven, D.D., now Bishop of Springfield, preached at the vesper service. The church is built at the juncture of Eastern avenue and Gage street, and stands upon the most beautiful site within the city's limits. It may be seen for many miles. is one hundred and forty-three feet long and sixty-nine feet wide. It is built of brick with granite trimmings; the basement is also in granite. It is in Gothic style of architecture, and is the work of architect P. W. Ford of Boston. It is said to be the most beautiful church in the city of Worcester. seats one thousand, one hundred and fifty people. In 1891, Father Scannell built at the rear of the church on the high hill, a handsome and commodious rectory. The parish has to-day its beautiful church, rectory, land adjoining, and a small stable. The whole property is valued at more than one hundred and thirty-five thousand dollars. Rev. Denis Scannell died, August 20th, 1899. He had been ailing off and on for some years, but a severe attack of Bright's disease some weeks before left him without sufficient strength to rally. From the Tuesday before his death he was unconscious, and when the great bell of St. Ann's at four o'clock on Sunday afternoon tolled sorrowfully, the stroke fell on every heart, for the people knew that the priest beloved was gone. After Father Power, he was the oldest clergyman, gauged by time of service, in the city. He was very much beloved, and priests came from every corner of New England to his funeral the Wednesday following. He lay in death, guarded by his faithful people, before the great altar in his church, from Monday afternoon until Wednesday after the Mass of Requiem. The church was open all day and the whole night long, and every two hours a priest said the litanies and the prayers for the dead publicly, while the great body of people present answered him. Before the saying of the Pontifical Mass six public Masses were said in the church for his soul. One was celebrated at five o'clock by Rev. Father Daly, one at six by Rev. Thomas Shahan of Washington, one at half past six by Rev. W. E. Hartigan, one at seven by Rev. P. F. Higgins of Peoria, Ills., and one at half past seven by Rev. J. T. McKeon of Canton. A solemn High Mass at eight o'clock was ceiebrated hy Rev. R. F. Walsh of Easthampton. The Pontifical High Mass of requiem was sung as ten o'clock, by Bishop Beaven, assisted by Rev. Thomas Shahan, D.D., of Washington, deacon, Rev. D. H. O'Neil, sub-deacon, Rev. J. F. Lehy, S. J., high priest; Rev. M. A. O'Brien of Bangor, and Rev. J. F. Redican of Leicester, were deacon of honor. The sermon, a tender and beautiful expression of a priest's measure of another priest's life, was

delivered by Rev. J. P. Coyle of Taunton. He said: "His confessional was a 'place of weepers,' a realm where sorrow and gladness struggled for the mastery. The faltering prodigal might go there and expect divine pity; the Magdalene, who had erred and wandered, knew that there again was the house of the leper, with its record of sympathy and pardon. What an army must have greeted you, on the shores of the Great Beyond! O, dead exemplar of tenderness and charity! The multitudes won during almost thirty years of faithful service, in the pulpit, in the confessional and on the altar, were there to welcome their guide and friend and father.

But his best monument is not this queenly edifice, towering high as it does, like the guardian spirit of this fair city. His real monument is in the hearts of the widow and orphan, the pain-wrung and afflicted. These have lost a friend, and may well mourn him who will come no more. The poor were his special love, his special predilection. 'Silver and gold have I none,' he could often say with the apostle, when, like Martin of Tours, the coat from his back, the shoes from his feet, were given to some shivering member of Jesus Christ.''

Rev. Denis Scannell was born in the county of Kerry, Ireland, in July, 1846. His grand-uncle, a distinguished priest and teacher of classics, prepared him for college. This good man died when Father Scannell was eighteen years old, and the youth came to this country. He studied for a period at St. Charles' College, Maryland, and then entered the theological seminary at Alleghany, New York, where he was ordained June 20, 1870. For a time he was "locum tenens" at Blackstone, and, on the appointment of Rev. William Power as pastor of Blackstone, Father Scannell was appointed in his stead assistant to Father John Power, of St. Anne's, October, 1870. Two years later he was named the successor to Father Power in the pastorate of St. Anne's. Father Scannell was an unaffected, kind-hearted man, honest in every thought and act. It might be said that no priest in New England was more beloved by his fellow priests than he. In times of grief or joy, Father Scannell was appointed deacon of the ceremonies, and, because of this, he was pleasantly called the "diocesan deacon." This little incident alone goes to show how universally beloved he was. That he was capable of great work, severe and long continued, the excellent condition of the parish property at the time of his death amply proves. He found in St. Anne's a small wooden church at his coming, but he left it with a magnificent temple of brick and stone, with a splendid presbytery and grounds adjoining. No man ever had an unkind thought or word to say against Father Scannell; and so innocent was his life that the priests believed the alb he put spotless on his shoulders the day of ordination, was still white when they laid him away for his eternal rest. He was succeeded, within the month following his funeral, by Rev. James P. Tuite, who at that time was pastor of Brookfield.

The curates of this parish have been Revs. John Conway, from February 8, 1874, to September 10, 1876; J. E. Garrity, from November 8, 1876, to his death, November 2, 1877; J. P. Tuite, from January 13, 1878, to May 4, 1880; J. B. Drennan, from May 30, 1880, to November 20, 1887; E. D. Casey,

from January 14, 1883, to January 4, 1886; Rev. E. F. Brosnihan, from July 19, 1887, until August, 1899; Thomas Fitzgerald, from July 11, 1887, to February, 1890; William F. Hartigan, from January 5, 1890, and who is still on duty.

When St. Anne's was made a parish there were no parish limits, hence we cannot now tell how many people made up the first congregation; the people now number upwards of five thousand, and are entirely Irish, or of Irish origin. From the foundation of the parish to January, 1898, there have been 3963 baptisms, and 845 marriages.

Father Scannell's appreciation of his own people has an added and pathetic interest now when he is dead. "My people," he said, in reply to the bishop's question, "occupy good positions in this community. There are none of large wealth, but many own their own homes, and are in comfortable circumstances. A fair proportion are engaged in business. The parish is represented in all of the professions, and, in proportion to the number of people, more young men have been educated for the priesthood in this parish than in any of the others in Worcester. The people are temperate, industrious and contented."

## ST. PAUL'S CHURCH,

WORCESTER.

IN the early sixties it became evident to Father Power, then pastor at St. Anne's, that a new church was needed by the Catholic people then beginning to come in great numbers into the west side of the city. This grew upon him so that in August, 1866, he felt himself justified in presuming help enough to build a church in that neighborhood, and he took the first step towards that consummation by the purchase of the pear orchards, then at the corner of Main and Chatham streets, and which belonged then to two of Worcester's stanchest citizens, George T. Rice and John Milton Earle. He paid fifteen thousand dollars for this plot of land. Father Power's first intention was to front the new church upon Main street, but learning that the city contemplated the leveling of the hill on which it was to stand, he decided to build farther back and front the church on High street. Seven thousand one hundred dollars were subscribed towards the erection of the church in a public meeting of the Catholics of Worcester, called in January, 1867. the spring of 1868 ground was broken, and on the fourth day of July, 1869, the granite basement was completed, roofed, and the first Mass was said therein by the Rt. Rev. John J. Williams, Bishop of Boston. Rev. James Fitton, the builder of the first church in Worcester, preached the sermon. It was the occasion of the laying of the corner-stone. Thereafter services were held regularly in the basement while the walls of the superstructure were in course of construction. After the laying of the corner stone Father Power gave up the care of the missions of Grafton and Millbury, which he had attended since November 3, 1858, and gave his services to the new church. October 1, 1872, during the absence of the bishop he was the administrator of the diocese, and therefore of Worcester county, and as administrator he could exercise juris-



Ino, I, Power V. G.



diction throughout the diocese. He relinquished the pastorate of old St. Anne's, appointed his curate, Rev. Denis Scannell, thereto in his stead, and came to live as pastor of the new parish of St. Paul. Just five years from the laying of the corner-stone the church was fully completed (1874) except the tower. It was dedicated by Rt. Rev. Bishop O'Reilly, and the sermon for the dedication was preached by Rt. Rev. James A. Healy, Bishop of Portland. The tower of the church was built in 1889. Originally the design of the church called for a lofty spire, but the tower appealed to the corrected taste as more in keeping with the character of the building. The church, which is built of dark granite trimmed with the same material in a lighter shade, is one hundred and sixty eight feet long, ninety-one feet wide, and ninety-six feet to the apex. It is cruciform, stands on a commanding site, and is acknowledged the finest church in all Worcester.

The first day of January, 1895, the church was out of debt and there was parish money in the bank. January 1, 1898, Dr. Power announced to his delighted people that there were ten thousand dollars drawing interest for the parish. The records show that Father Power has raised for parish purposes a quarter of a million of dollars in the thirty-two years of his pastorate. This was done by assessments. Every person in the parish who was eighteen years of age and a wage-earner was expected to contribute one dollar a month. Everything was quiet, everything was exact, and the magnificent results proved the wisdom of Father Power's plan.

Father Power's curates have been: Revs. W. A. Power, his brother, from July, 1866, to October 6, 1870; D. Scannell, from October 10, 1870, to October 1, 1872; J. B. Couillard, from April 16, 1871, to May 1, 1871; M. Carroll, from May 1, 1871, to March 15, 1872; B. O'Reilly, from March 24, 1872, to July 1, 1872; E. P. McCourt, from July 17, 1872, to February 10, 1874; Thomas W. Allen, from March 17, 1873, to April 23, 1877; D. H. O'Neil, from February 14, 1874, to September 21, 1883; E. Toher, from September 4, 1877, to May 9, 1883; P. H. Gallen, from May 10, 1883, to April 8, 1889; M. A. O'Sullivan, from September 19, 1883, to February 25, 1891; T. S. Hanrahan, from April 16, 1889, to December 11, 1896; J. F. X. Teehan, from February 26, 1891, to January, 1896; John Lunney, from January 22, 1896, and still on duty; P. H. Boland, from January 2, 1897, and who is also yet at work. Revs. William J. Long, John C. Ivers and James W. Dolan served for short periods during the absence of the regular curates.

From October 1, 1872, to January 1, 1898, there have been 3,256 baptisms, 1,200 marriages, and 39 conversions from Protestantism. About one-fourth of the converts were people contemplating marriage with Catholics. As far as known they have been "for the most part persevering, and some even zealous." The average age of these converts, the records say, has been thirty-one years; only one was under eighteen, and one was seventy-six.

When Dr. Power sent Father Scannell as pastor to St. Anne's he made his own home in a house on Main street, near the new church. That same year he bought the land on which now are built the orphan asylum and the rectory. A house was on this property, and, calling the sisters from St.

Anne's, he made this their home. He sheitered the orphans whom he gathered in a rented house at the rear of the convent. A short time after the opening of the orphanage it was destroyed by fire, and he began the building of the present brick structure. Just when this building was completed Dr. Power's own house on Main street was burned. He lived for a short time in rooms in the orphan asylum, meanwhile constructing a new parochial residence at the corner of High and Chatham streets. This is a roomy building in brick which makes a pleasant and healthful home for the priests of the parish.

The orphanage, which began with one orphan, to-day has eighty, of whom sixty-five to seventy attend the school under the control of the sisters. This school has six grades, and all the work of school and orphanage is under the care of eighteen Sisters of Mercy with Sister Mary Gabrielle, superior.

In the beginning there were no parish lines, but the people of St. Paul's now number upwards of four thousand souls. They are almost entirely Irish or of Irish descent. They stand well as a community both in the social and business life of the city, and have as great an influence for good in the public life as any Catholic congregation of like numbers. Worcester yet has Protestant bias, and Catholic people have not the power their numbers would appear to warrant. This is as true of St. Paul's as of other parishes. A large number of St. Paul's people are, however, in business; they are merchants, manufacturers and tradesmen; some are teachers, and many are in the liberal professions. Several of the young men of the parish have become priests, and young girls, nuns. Father Power always had a refining and uplifting influence on his people, and this for years has been evident in their manners and ambitions.

Very Rev. John J. Power, D.D., Vicar-General of the diocese, was born in Charlestown, Mass., August 23, 1828. His early school days were passed under the tutelage of Joshua Bates, of the famous Brimmer school, where he had as fellow-pupils Starr King, afterwards the eloquent preacher and lecturer, and Lewis B. Monroe, who subsequently became the author of the Monroe series of readers. At the age of fifteen he began the private study of Latin and Greek with Rev. George Goodwin. He entered Holy Cross July 7, 1847, and was graduated in 1851. He studied theology for a year in Montreal, and then for reasons of health went to the seminary at Aix in France, where, after three years more of study, he was ordained May 17, 1856. He was in America but three weeks when sent to Worcester as the first pastor of St. Anne's church, with the pastoral care of the missions of Millbury, Grafton and the surrounding towns. When Bishop O'Reilly became Bishop of Springfield he made Rev. Dr. Power his Vicar-General for the eastern end of the diocese; and this was most natural, for no other man could have entered for the place into the minds of the priests. 'Let there be justice though the heavens fall,' was the olden cry of a great Roman. Had the Vicar-General of the diocese of Springfield, Very Rev. John J. Power, D.D., been that day by the Tiber, and had he heard that cry, he would have applauded, and then as now, and all through his life, would have let the heavens fall before consenting that an injustice be done. He squares his life by what he believes the rule of



ST. PAUL'S CHURCH, Worcester, Mass.



justice. Bright he is, and learned he is, and, as a preacher, has a charming and simple style, so peculiarly his own, that all the city people who can get past his church's doors gather at his feet in the lenten time. Year after year, now for forty years, their interest and his reputation have been growing.

He is cautious and shrewd in business, has method and system in all he does, thinks out his line of action, then adheres determinedly. His first appointment was to St. Ann's, in Worcester. The parish property was then in the hands of the mortgagees. He rescued it, paid the debts, and left it to his successor free from the shadow of a human hand.

He is the builder of the finest church in Worcester, the founder of the first public hospital the city ever knew; he has erected a school and orphanage; is the patron, and in the past has been sometimes the main support of the Sisters of Mercy; he has held civic office on the school board and the public library board, to his own credit, the city's and ours; he has been the instructor of more converts than has any other priest of Worcester; in a word, Dr. John J. Power, or "Father John," as his own love to call him, is to-day, and has been for two decades or more, in the minds of the Worcester people, both in attainments and weight of personal character, the most eminent clergyman within the city's walls. He is of a retired and studious nature, dignified and distant, seldom seen in public, and will give one meeting him at times the impression of severity; but he is not severe. In a body of priests he can be most companionable, and will in such social hour take his turn at a song or a story with the youngest and most democratic of his brethren. He has never been robust physically. "Take good care of this young man, he will not trouble you more than a few months at best," ran the bishop's note to Father Boyce, when Father Power was first sent to Worcester. The months have lengthened out into years. By system and rule again, Dr. Power has husbanded his strength, till, now, he is in the last decade of his fifty years of a scholarly and eminently useful life as a priest.

# CHURCH OF NOTRE DAME (FRENCH CANADIAN),

Worcester.

about 1845. For twenty-four years thereafter they attended services with the other Catholics of the city in the different churches; but on the 26th day of September, 1869, Rev. J. B. Primeau came to Worcester and said Mass for them in Horticultural Hall. The French Canadians at that time were counted as seventeen hundred and forty-three. Four hundred and fifty people assisted at this Mass, which was said on a simple table, upon which stood but a crucifix and candles. The sacred vessels necessary for the ceremony were generously loaned by the Sisters of Mercy. Father Primeau retained the care of Notre Dame parish for thirteen years. On the first day of June, 1870, the first Mass was said in the present church of Notre Dame, which had been bought from the Methodists by Father Primeau. It originally cost thirty-five thousand dollars, and the people spent an equal sum for the rebuilding and changing necessary, and for the adjoining residence, now

used by the Sisters of St. Anne. The basement was prepared for parish classes. The Sisters of St. Anne came into possession of their convent and schools in 1871. Father Vignon succeeded Father Primeau, and served the people until July, that same year. Father Beaudry then came and served until July, 1883, when he was succeeded by the present pastor, Rev. Joseph Brouillet.

During the thirteen years of Father Primeau's pastorate he labored with indefatigable zeal, and success seemed to crown all his efforts. Towards the end an unfortunate scandal was attached to his name, and serious charges against the priest's character were publicly made in the press, and proceedings were inaugurated against him in the law courts. He was about to bless a bell, for which the faculties had been granted him by Bishop O'Reilly, when word was given by a kindly Catholic that his arrest was intended at the public ceremony; and, in order to avoid a scene, he quietly went away. Father Primeau afterwards labored in the West, and about four months ago he died while doing missionary work amongst the inhabitants of Martinique, one of the West Indies. His last days were so filled with self-sacrificing labor, that, if there were truth in the charges laid at his door, he plainly tried to make amends to God by the years he gave in the care of poor souls in this far-off land. It was his wish to die amongst his people, and his body now sleeps underneath their palms.

The Jesuit Fathers who succeeded Father Primeau did a great deal of good work, and by the sincerity of their lives brought the people back again to a sense of duty. When they were recalled to Canada the Bishop found some difficulty in getting a pastor to fill their places. The parish was first offered to Father Gagnier, of Springfield, but so endeared to his parishioners was he, that, with the advice and consent of the Bishop, he remained amongst them. Then the place was tendered to Father Landry, and after Father Landry, to Father Crevier, of Holyoke; but both respectfully asked to be allowed to remain where they were. Then the Bishop called Father Brouillet who had come into the diocese scarcely more than a week before, and he took charge of the parish on the 16th day of July, 1883. The first act of the new pastor was to get the number of his people; therefore he visited every family within the parish lines, and found twelve hundred families, or more than six thousand souls. Father Brouillet saw that two things were necessary for the betterment of his parish. The first was the building of schools, so that the children might be properly taught to love God and the religion in which they were born; the second was the gathering of the Canadian people into two or more places in the city where their collective forces could be used in the formation of distinct congregations, which later on might become parishes, capable of doing God's work. Father Brouillet, therefore, built two parish chapels after obtaining permission of the Bishop, and said Mass in these chapels in February, 1886, and in January, 1887. After the building of these chapels Father Brouillet gave attention to the schools at home. The children had outgrown the old accommodations, and he determined to buy land for a new building. After an understanding with the Bishop, the pastor

bought, six minutes' walk from the church, a piece of land containing ninetyone hundred feet. He built hereon a school, and reserved a part of the same
plot for a convent for the teaching sisters, and for a presbytery for the priests
who are to do the work of the parish. At the time this land was bought a
great deal of ill-will was awakened, and criticism of the priest's course by
parishioners obtained from many quarters. This bad spirit delayed the advance of the parish work, but finally the priest was able to finish as he
planned, and all has ended for the best.

This parish purchased in 1892 a plot of land of one hundred and fiftynine acres on Granite street, whereon is constructed an orphanage. The
orphanage was dedicated, under the name of St. Anne, on Memorial Day,
1893, by Bishop Beaven. It is situated on the high ground to the south-east
of the city, about two miles from the city hall, on what was known as the
Ellsworth farm. It is under the care of the Gray Nuns, from Montreal.
They have care of aged women and orphans. From ten to twenty aged
ladies have been looked after since the coming of the nuns, and, in 1898, the
thirteen hard-working sisters had the care of two hundred and twenty-five
orphans. Sister Mary Piche has charge of this institution. On the 13th
day of August, 1889, some young women, piously inclined, started a refuge
for orphans on Southgate street, but in 1893 three Sisters of Charity came
and took charge of the institution. In that same year, they moved from the
home on Southgate street to their commodious new home in Granite street.

The curates of this parish were Revs. A. Delphos, Peltier, S. Leblanc, S. J., S. Soli, T. Gurtin, J. Biron, J. Marchand, Alexandre, N. Gourin, Bourre, L. Geness, W. Baltazar, H. Hamelin, D. Daigneault, J. Brousseau and A. Landry.

Father Primeau found at his coming one thousand seven hundred and forty-three people, and Father Brouillet, in his first census, six thousand. Two parishes have since been cut away from the mother parish, and still there are within the lines of Notre Dame eight hundred and sixty families, or near to five thousand souls. The parish records show, from the foundation of the parish up to January, 1898, 6694 baptisms, 1256 marriages and four conversions from Protestantism. These converts, the pastor says, are "persevering."

The parish controls a church in brick, a convent in brick, a presbytery and a cemetery. In addition to this, it has fourteen hundred feet of land on Park and Portland streets, and ninety-one thousand feet of land on Green, Bradley, Washington and Lamertine streets. There are four class-rooms in the parish school, held in the basement of the church, and six in the school on Green street. The average attendance is five hundred and twenty-five. Before the division of the parish, there were nine grades, but now there are ten.

The people of this parish ordinarily are of the working class, though amongst them are very many merchants, and several men in the learned professions. There are very many tradesmen, especially workers in wood, for which this people appear to have a special fitness. They have the reputation of honest and assiduous labor. In many instances they own their own homes. They are seriously concerned in regard to citizenship and are taking upon themselves its duties and obligations.

# CHURCH OF THE IMMACULATE CONCEPTION,

Worcester.

IGHT REV. MGR. GRIFFIN has always been a great church builder. In his young days he built churches and bought sites upon which other people have since built them. In 1871 he found that the people in the north end of the city would soon need a church, so he bought a piece of land on Prescott street, as site for a future one. Paul's, in the heart of the city, stands on the place of an old pear orchard, and Father Griffin bought land here which was then an apple orchard. A small cottage stood among the trees. In November, two years later, Rev. Robert Walsh, who had been a curate with Father Griffin at St. John's, and who was then the pastor at Otter River, was recalled to the city by the bishop, and made pastor of the new parish. The first Mass said by him within his lines was on November 7, 1873, in the little cottage house then standing on the site of the present church, and in which he made his home. He continued to say Mass in this cottage home until April, the following year, when he sold the house for five hundred dollars on condition that it be moved away to a lot on the same street. This was done, but it took two weeks to do it. In the meanwhile he lived in the house, saying Mass one Sunday while it was up on stays in the middle of the street. He lived in this house for two years after. He rented it from its new owners. The lot being cleared of the cottage, fifty men of the parish leveled the orchard, and dug out all the tree stumps. At this time the city was in great need of gravel, and Father Walsh made a bargain, by which he gave the gravel to the city in return for the digging of the cellar of his new church. When the excavation was completed, he began at once the building of the new structure. The corner stone was laid in June, 1874, by Bishop O'Reilly. Father Joseph O'Hagan, S. J., then president of Holy Cross College, preached the dedication sermon. The side walls of the building were up, the building roofed, and the basement finished before the next winter. Meanwhile the parishioners gathered for Mass in the priest's home. The church was dedicated December 8th, the feast of the Immaculate Conception, in 1878. The building is a frame structure, in Gothic lines, one hundred and forty feet long by sixty-four wide. It rests on a brick foundation. The sermon on the occasion of the dedication was preached by Rev. Thomas Griffin at the Mass, and by Rev. Thomas Beaven at the Vesper service.

While the church was going up, the pastor bought, in 1876, the property on Prescott and Lexington streets, immediately adjoining the church lot, and made his home in the house which stood thereupon. A little later he purchased the house and land at the north side of the church, and another house on Lexington street, just close to the corner lot. In 1891 he razed the house on the corner lot, and on its site built the present beautiful parochial residence. He was in the new home in March, 1892.

For more than a dozen years now the parish of the Immaculate Conception has been free from debt. In addition to the labor of the Immaculate



REV. J. ED. PERREAULT.



REV. J. JAKSZTYS.



REV. ROBERT WALSH.



REV. J. BROUILLET.



REV. JULES GRATON.



Conception parish, Father Walsh also had charge of the missions of Holden and Rutland. Rutland prior to this was a mission attached to Spencer. In 1882 Father Walsh bought in Rutland an old Protestant meeting-house, and fitted it up for services. Two years later Rutland and Holden were made a parish, and Rev. James McCloskey, who had been Father Walsh's assistant, was made the first resident pastor.

The curates of this parish have been: Rev. Richard Walsh, who came August 22, 1874; Rev. James McCloskey, January 6, 1877; Rev. Thomas F. Joyce, January 5, 1879; Rev. Charles J. Boylan, October 1, 1881; Rev. John S. Nelligan, September 10, 1881; Rev. Denis Mullins, January, 1888; Rev. James McKechnie, March 25, 1893, and still in the labor.

Father Walsh found within his lines four hundred and fifty people of Irish birth or descent, when he returned to Worcester. He has more than two thousand of the same blood now in his parish. These people Father Walsh describes as "plain, good people."

Since the foundation of the parish, up to January, 1898, there have been 2444 baptisms, 527 marriages and 25 conversions from Protestantism.

The parish now owns a church, parochial residence and two tenement houses. The people of the parish are hard working, honest people, who labor in the shops and factories, and in the ordinary trades. There are some contractors amongst them, however, some store-keepers, and several men in the learned professions.

The pastor, Rev. Robert Walsh, was born in Kilkenny, Ireland, in April, 1841. He studied in the college at Waterford, and made his philosophical and theological studies at St. John's College, the same city. He had as professors during his course Rev. Doctor Cleary, afterwards Archbishop of Kingston, and Rev. Doctor Power, afterwards Bishop of Waterford. He was made a priest on Sexagesima Sunday, 1866. He was ordained for the diocese of St. John, New Brunswick, by Rt. Rev. Dominick O'Brien, then Bishop of Waterford. He was received into the diocese of Springfield by Bishop O'Reilly, just six weeks after the formation of the new diocese, and was made assistant at Northampton. There he remained three months. He came as curate under Father Griffin, at St. John's, on January 22, 1871. Doctor Power, who was then administrator of the diocese, made him the pastor of Otter River, November 11, 1872. He did excellent work there, and was recalled by Bishop O'Reilly to the city in 1873. Rev. Robert Walsh is a large, strong man, very soft spoken, pleasant faced and kindly. How wisely he has worked his parish shows.

#### CHURCH OF THE SACRED HEART,

Worcester.

HE parish of the Sacred Heart is an offshoot from St. John's. It was made a parish on January 24, 1880, and Rev. Thomas J. Conaty, who from his ordination up to that date was curate at St. John's church, was made the first regular pastor. The parish had been forming since March 30, 1879; but twelve years prior to this, in 1867, Rev. P. T. O'Reilly, then

pastor of St. John's, seeing that the trend of population and business was towards Quinsigamond, bought a piece of land on Cambridge street for a future church. His successor in the pastorate, Father Griffin, called the people of that section of the city together in public meeting, March 30, 1879, and showed them plans of a Gothic church prepared by P. W. Ford, of Boston, which was to be built in brick with stone trimmings. The people were enthusiastic and promised every reasonable help. Father Griffin took the people at their word, and ground was broken for the church July 2, 1879. The work was pushed so rapidly that the corner-stone was laid on September 21st following. It was attended then as a mission from St. John's until the appointment of Father Conaty as resident pastor the following January. The first Mass was said between the growing walls by Father Griffin, September 7, 1879.

There were fourteen hundred souls within the parish lines when it was first formed. They were entirely of Irish blood or lineage. To-day there are forty-five hundred showing obedience to Rev. Bernard Conaty, the present pastor.

Father Thomas Conaty, the first pastor, in the beginning lived in a rented house at the corner of Sheridan and Cambridge streets, and from the first applied all his energies to the completion of the basement of the church. He had the great pleasure of saying the first Mass therein on Easter Sunday, 1881. In March that same year Stoneville was put under his charge as a mission. It so remained attached to the Sacred Heart parish until 1885, when it was assumed by the pastor of Oxford. In April, 1881, Father Conaty purchased the Gilchrist estate, which then had on it the old house in which he lived. He sold this house, and after its removal at once began the building of the present presbytery. This was finished in January, 1882, and in February, one month later, he was living in his pleasant new home. The church was finished in September, 1874, and on the 21st day of that month Bishop O'Reilly dedicated it to God under the title of the Sacred Heart of Jesus. Rev. Charles E. Burke, whose aged parents lived within the parish lines, preached the dedicatory sermon, and Rev. P. J. Garrigan, then pastor of Fitchburg, did a like duty at the Vesper service. The next year Father Conaty built a parish hall. This faces on Sheridan street, just back of the rectory. It was dedicated on June 25th of that year. It is used as a gymnasium, lecture or concert hall, and for any other parish purpose for which such building may be required. A beautiful organ was put into the new church by Doctor Conaty in 1890, and was opened for the first time Sunday, May 5th, that same year. On May 9, 1892, at a cost of five thousand dollars, the pastor purchased the property on Sheridan street, containing eleven thousand feet of land, and on which stood a four tenement frame building, which has since been remodeled into a club house for the members of the parish lyceum. On January 10, 1897, Rev. Father Conaty was called to the headship of the Catholic University at Washington, and on the 24th following was succeeded by his brother, Rev. Bernard S. Conaty, who is still on duty.

Father Thomas Conaty, or Monsignor Conaty as he has since been made

by the Holy Father, was born in County Cavan, Ireland, August 1, 1847. With his parents he came to Taunton, Mass, in 1851. He attended the public schools of that place up to 1863, when he began the study of classics at Montreal College. After four years there he entered Holy Cross College, whence he was graduated in 1869. .He made his theological course at the Grand Seminary of Montreal, and was there ordained December 21, 1872. He was appointed in January, 1873, as curate at St. John's church, and there remained during the whole time of his curacy. All his life long Father Conaty has been of marked individuality. Even while a curate he was known from end to end of the diocese and in many parts of our country as a man of promise. It may be said of him that since becoming pastor of the Sacred Heart church he is, perhaps, the most widely known priest of our diocese. Beyond any other he enjoys reputation as a public speaker. He is now twenty-seven years a priest, and has been from the first a public man. By nature he is an agitator and loves the work of multitudes. We can easily imagine him a Peter waking up Europe to the crusades, but would find it hard to see in him the same Peter in a hermit's cell. Dr. Conaty is a masterful man, and brings with him wherever he goes the hum of assemblies. God made him an active man, and in every agitation for the people's health he is the angel who, stronger than the rest, can best stir the waters. Every great movement in church and state toward public reform, popular education, or charity now for nearly three decades has found his name in places of honor, and has heard his strong voice lifted up for the true, the beautiful and the good. In 1893 his fellow priests made him one of three to represent them on the Bishop's council. So high and general a reputation had he for good work that he, as was the present Bishop of Springfield, was singled out from the priests of New England, and given the title of Doctor of Divinity by Georgetown College at the time of its centennial jubilee. In July, 1892, he was made the president of the Catholic summer school. Here with so great a success did he control the vast assembly that he drew the eyes of the country upon himself. When Bishop Keane was called to Rome, Doctor Conaty was named the head of the university after him. The Holy Father made him a Monsignor in October, 1897, and he is still at the head of that great institution, bringing credit to it, to our diocese and to himself.

The curates of this parish have been Revs. John J. O'Keefe, E. D. Casey, James F. Galvin, M. W. Mulhane, J. A. Hurley, P. F. Hafey, J. J. Tirrell, W. E. Foley and John F. Griffin.

Since the founding of the parish to January, 1898, there have been 2,121 baptisms, 337 marriages, and 27 conversions from Protestantism. These converts are spoken of by the pastor as generally "stable."

The parish has now a church, parochial residence, a hall, the Lyceum building and a small stable.

The people of the parish are of the working class, ordinarily. There are amongst them, however, men in the liberal professions, lawyers, doctors and teachers. The parish has sent several young men into the priesthood, and young women into the religious communities. Many of the people are fairly

well-to-do and own their own homes. They are ambitious, and, generally speaking, well instructed. The young people under the direction of Doctor Conaty were especially drawn to the study of religious subjects. For their benefit he published a parish magazine which had a general sale throughout the country. His Sunday-school since 1898 has been under the direction of Francis P. McKeon, a well-known educator of Worcester. By him it has been carefully organized and graded; and, like the great secular schools, has yearly its regular graduation.

Rev. Bernard J. Conaty, the present pastor, was born in Taunton, Mass., October 15, 1855, and studied in her schools. For three years he was at Montreal College for his classics, then for a month at Holy Cross, but he completed the work in the Propaganda at Rome. For reasons of health in May, 1878, he was obliged to go from Rome to Aix-en-Provence, France, and there was ordained by Archbishop Forcade, April 11, 1882. He served from November 4th that year till March 3d of the next year as curate with Father Murphy, at Gardner, and with Father Beaven, at Spencer, thenceforward until his appointment to the rectorship of the cathedral at Springfield in October, 1888. He is a gentle priest, devout, of scholarly tastes, whom everybody loves. He is master of several languages. But better than knowledge he has the kindliest of hearts.

## ST. PETER'S CHURCH,

WORCESTER.

MISSION.—ST. JOSEPH'S CHURCH, Stoneville.

T. PETER'S parish in the southeast part of the city was organized May 15, 1884, by Rev. D. H. O'Neil, who was then appointed by Bishop O'Reilly for this purpose. The first Mass within the parish lines was said by the pastor May 25, 1884, in the house where he was then living at 162 Canterbury street. About twenty-five people assisted at this Mass. He organized a Sunday-school which he taught in the school-house on Southgate street. The first business meeting of the parish was held in the old Catholic Institute on Temple street on the first day of June that same year. Eleven hundred dollars were subscribed at this meeting for the building of the church. Father O'Neil some weeks before asked the assistance of P. W. Ford of Boston, who prepared him plans for a church. These plans were approved by the bishop and adopted by the pastor June 3d that same year. Three days later ground was broken and the work begun. On the seventh day of September Bishop O'Reilly laid the corner stone, assisted by Rev. Dr. Power, V. G., and the clergy of the city and surrounding towns. Rev. R. S. J. Burke preached the sermon. Meanwhile Mass was said in a school-house on Southgate street, and from this time forward in a schoolhouse on Canterbury street. The basement of the church was ready for services, and the first Mass said therein on Christmas Day that same year by Father O'Neil, and High Mass was sung in the finished basement on the Easter Sunday following. On June 18, 1893, the beautiful Romanesque

church was dedicated by Bishop Beaven, assisted by a great body of priests from all ends of the diocese. The Pontifical Mass of Dedication was sung by Bishop Michaud of Burlington, while Bishop Bradley of Manchester, N. H., preached the dedication sermon. The Vesper service was sung by Bishop Beaven, and the sermon was preached by Rev. J. J. McCoy, then of Westboro. St. Peter's church is built in brick with granite trimmings. It is one hundred and twenty-five feet long by sixty-two feet wide in the nave, and it seats eight hundred people. At the corner is a massive tower, which makes the total breadth of the facade eighty-two feet. It stands just opposite Clark University, and with the presbytery and intervening lawn, takes up the whole length of a city square.

While the church was in course of construction Father O'Neil was superintending the building of a parochial residence at the corner of the church lot. He began the building in 1884; it was completed during the next year.

The curates of the parish have been Revs. William F. Grace, from May 21, 1890, to March 1, 1894; James J. Howard from October 6, 1893, and Philip J. Lee from March 1, 1894, both of whom are still on duty.

St. Peter's church when formed had within its lines one thousand one hundred people, who were Irish and Americans. To-day it has more than twenty-four hundred people of the same races.

There have been 552 baptisms in the first decade of parish life, and 170 marriages.

In 1897 Father O'Neil introduced a community of five Sisters of St. Joseph into the parish, with Sister M. Ursula as superior. They have the work of the Sunday-school, the care of the altars, and the visiting of sick parishioners as their duty. He bought for them a convent home on Wyman street.

The people of this parish are described by their pastor as "thrifty, respected, interested."

In addition to the home parish Father O'Neil has since 1891 the care of the mission of Stoneville in the town of Auburn. St. Joseph's church on this mission was built by Rev. Thomas Griffin, then curate at St. John's. It is a frame building, and was dedicated on Thanksgiving, November 25, 1869, by Rev. P. T. O'Reilly, then pastor of St. John's, who also addressed the people. The dedication sermon, however, was preached by Rev. Francis J. Quinn, then a curate in St. Mary's, Taunton, and a class-mate of Father Griffin. Prior to the dedication, Mass was celebrated in a little school-house on the hill, a short distance above the church site. In the Christmas tide of 1867, Father Griffin said Mass for the first time in the village. He believes, however, that before his advent the villagers had enjoyed the hearing of Mass. In the years following the dedication, St. John's had the care of the mission until 1881; then St. Anne's assumed it, but relinquished it in 1885 to the Sacred Heart; next it belonged to Oxford, but now it is under the fostering care of St. Peter's.

Rev. D. H. O'Neil, the pastor, was born in St. Albans, Vermont. He was graduated from Holy Cross College in 1869. He studied theology at

Troy Seminary, New York, and was there ordained May 25, 1872. For two years he was assistant at St. John's, then at St. Paul's under Dr. Power until made pastor of the church in Greenfield. From Greenfield he came to St. Peter's. Father O'Neil is acknowledged one of the keenest and most competent of our business men. This quality in him was recognized by the bishop two years ago when the "Building Committee" was formed consisting of Fathers Harkins, O'Neil and Boyle. He has been eminently successful all through his life, and, as pastor, has built up within the last decade and a half of years a parish which may be counted amongst the very best of the diocese in appointments, completion of buildings, and in reputation for wise management of its affairs.

## ST. STEPHEN'S CHURCH,

WORCESTER.

IN the late summer of 1886 Rev. Thomas Griffin, pastor of St. John's, began seeking the site of a future church in the southeast part of the city. Through the help of Lieutenant James Early, who was a gobetween for Father Griffin and the owners, John P. Streeter, George Sessions, Benjamin Thayer, and George A. Rice, a plot of land of two and one-half acres was purchased at the corner of Grafton and Hamilton streets, near Elm Square, at a cost of fifteen thousand five hundred and seventeen dollars and thirty cents. The new parish was set apart from St. John's in January, 1887, and on the 27th day of that month Rev. R. S. J. Burke, of Westboro, was appointed its first resident pastor. He took possession of the parish at once, and ten days after the appointment said the first Mass in the unfinished attic of a school-house at the corner of Grafton and Wall streets. This attic was the place for all public services, whereto the people came until the completion of the basement of the new church, June 19th, that same year. Father Burke pushed the work on the new chapel rapidly. He had a great deal of natural energy, and he applied it here. The priest and people suffered considerably from the cold of the school attic, but nevertheless the work of parish formation went on. He organized a choir, and on Easter Sunday, April 10th, High Mass was sung by him in the school attic. Preparations were made meanwhile for the holding of a fair, which proved a great success, netting the parish more than five thousand dollars. Before Father Burke's coming Father Thomas Griffin had procured from P. W. Ford, of Boston, the plans for a frame chapel. Father Burke awarded the contract for the building of the same to Urgel Jacques, March, 1887. The church, which is a frame building resting on a brick foundation, is built in Romanesque lines. It was completed and dedicated September 4th, 1887, by the Vicar General of the diocese, Very Rev. John J. Power; the sermon of dedication was preached by Rev. Dr. Thomas D. Beaven, then pastor of Spencer. Two years later Father Burke built the rectory, which is a commodious and beautiful structure. It is a frame building and stands where the church, when the parish is prepared to build, will be placed. The present chapel was intended to serve during the formative period of the parish only. When the

growth, which is with reason expected, will warrant the undertaking, the parish will build a substantial church, and the present chapel will then be turned to school purposes.

In the early part of 1895 Father Burke was transferred by the Bishop to the parish of South Deerfield, and Rev. Daniel McGillicuddy, then stationed at Warren, came in his stead. When the parish was formed, Father Burke, who is a good scholar and a man of unusual eloquence, gave himself to the study of Italian to meet the need of the people of that tongue who were in his parish, and was succeeding with them very well, until the appointment of an Italian priest to Worcester made his further efforts in this line unnecessary.

When the parish was formed there were within its lines twelve hundred souls of Irish birth or origin, with a sprinkling of Italians. The parish now has upwards of sixteen hundred souls, and the people still are of Irish birth or blood, with here and there small bodies of Italians.

In the first decade of the parish life there were 594 baptisms, 89 marriages and 12 conversions from Protestantism. These converts, as a rule, were people who were preparing for Catholic marriages.

The parish owns a rectory, a tenement house, a small barn, which Father McGillicuddy has remodeled into a club house for the Temperance Society, and two and one-half acres of land.

The great majority of the people are of the laboring class; they are ambitious, and in most instances have their children well educated. There are a few families of wealth, and very many own their own homes. There are young men in the liberal professions, and several of the young women are teachers in the public schools. They are a self-sacrificing people, loyal to church and pastor.

The pastor, Rev. Daniel McGillicuddy, was born in Worcester in the neighborhood of old St. John's church, May 13th, 1860. He passed through the city schools and received his diploma at the Worcester High School in 1878. Three years later he received the degree of A.B. from Holy Cross College. He studied theology at the Grand Seminary of Montreal, and was ordained there by Archbishop Fabre, December 20, 1884. He was at once sent as curate to Father Cuddihy at Milford, and here he remained during the first seven years of his priesthood. He afterwards was with Father Shiels, at Leominster, for a year, and then for a year and a half at Westfield, when he became pastor in December, 1893, of the church of St. Athanasius, at Warren. Father McGillicuddy is a level-headed man, capable in many ways; a good business man, and properly ambitious. Since coming to Worcester he has exercised considerable influence with the temperance organizations, and for three years has been president of the Diocesan Temperance Union. He is a man of refined tastes, and is doing a great deal for the uplifting of his people.

CHURCH OF ST. JOSEPH (FRENCH),

WORCESTER.

HE formation of parishes in Worcester in the last decade of years argues rapid growth amongst the Catholics. Early in March, 1891, Bishop O'Reilly set apart from Notre Dame the parish of St. Joseph,

in the easterly end of Worcester. That part of the city was called, when the Irish predominated, "Dungarven," and when the French, "French Hill." March 19th, that same year, Rev. Jules Graton was appointed the first resident pastor. This parish was originally centered about the chapel built by Father Brouillet as early as 1887. It was then the first Mass was said within the new parish lines. Father Graton found a church in course of construction when he came. He completed this, and, a year after his coming, built a rectory. The new church was dedicated to God under the patronage of St. Joseph, June 20, This church of St. Joseph is a brick building, and stands on a very elevated spot, above the surrounding streets. It is neat and well kept. The interior is tastefully frescoed, and the whole place shows a spirit of reverent care. October 7th, 1886, Father Graton opened a parochial school, under the charge of two Sisters of St. Anne from Lachine, in the basement of the church. Two other sisters came in 1893, and for the first time the Community then took up residence in the parish under Sister Rose de Viterbe as Superior. This school now is under the care of fourteen sisters, whose superior is Sister St. Columbe. It opened with three hundred and twenty-five scholars; it has retained that average since.

The first seven years of the parish life show on the books 805 baptisms and 62 marriages. The people, who are entirely French Canadians, and their children, counted 1923, when the parish was made; now 2075 make up the parish.

Father L. A. Langlois was a curate in this parish two months, and after him Father St. Onge for one year. The people are spoken of by their pastor as of good standing in the community. They have considerable political influence, and, in the business life of the city, are making themselves felt.

Rev. Jules Graton, the pastor, was born in Canada, and there educated at St. Therese College. He was ordained to the priesthood June 25, 1882. Three years later he was an assistant at Southbridge. From 1886 to 1890 he was rector at Fiskdale; for a period, he was pastor at the Immaculate Conception church of Fitchburg, where he did excellent work, and whence he was called to organize St. Joseph's parish. Father Graton is looked upon as a zealous pastor, who attends constantly to the welfare of his people, both spiritual and temporal.

# CHURCH OF THE HOLY NAME (FRENCH),

WORCESTER.

of French Canadians was set apart from Notre Dame by Right Rev. Bishop Beaven, this time at the south end of the city. The new parish, like St. Joseph's, for several years had a kind of parish formation, which dates from the chapel erected by the pastor of Notre Dame. This little chapel was at the corner of Southgate and Grand streets. This Bishop sent Rev. J. Ed. Perreault, then pastor at Turner's Falls, first resident pastor to the parish. He came the 7th day of February, 1893. He said the first Mass of his pastorate the Sunday following in the little chapel, and thence-

forward in the same place until the population grew too numerous and the little chapel no longer could accommodate them. In 1893 Father Perreault bought for ten thousand eight hundred dollars a piece of land measuring sixty thousand square feet. He commenced immediately the building of a church and presbytery. At this writing the basement alone is completed, and thus far has cost the parish twenty thousand dollars. This land was close to the Clark University. The church when finished will be one of the most beautiful in Worcester.

At the founding of the parish there were within the lines five hundred families, who were altogether French-Canadians or their children; to-day there are upwards of six hundred families, or three thousand souls.

From February, 1893, to October, 1899, there were 977 baptisms, 153 marriages, and three conversions from Protestantism. When Father Perreault came to the new parish he found many Canadian families who had ceased attending Mass, and three who had apostatized, but since his coming all have returned to the church.

The parish now possesses a church and a presbytery. The latter was built in 1895 at a cost of eight thousand dollars. In 1898 an excellent parish school was built at an expenditure of twenty-five thousand dollars. It is said by good judges to be one of the best of the Worcester schools, and is not only a glory to the parish, but it is decidedly an ornament to the city. These schools are under the charge of the Sisters of St. Anne from Lachine, Canada, with Sister Hiliare as Superior. She still rules. When the schools of the parish opened there were one hundred children. They were then gathered into a building at the corner of Grand and Southgate streets. To-day there are four hundred pupils in six class-rooms of nine distinct grades. This school was opened in 1885, but the Sisters then belonged to Notre Dame, the mother-parish. They took residence in this parish in 1893. The new school adjoining the church was blessed November 13, 1898, by Bishop Beaven.

The people of the parish, their pastor says, have respectable place in the community. They are a self-respecting and moral body. They love their religion, and favor the Catholic education of their children. There are amongst them merchants, and men of affairs, as builders, contractors, and tradesmen. One of their number represents his end of the city in the Council chamber. Many of them are good citizens, and others are rapidly seeking citizenship with its attendant benefits and duties.

Rev. Joseph Edmund Perreault was born in the parish of the Assumption, province of Quebec, July 12th, 1847. He made his classical studies in the college of the Assumption in his native village, and was ordained a priest on the 18th day of August, 1872. He was an assistant at the church of St. Henri, Montreal, three years. In 1876 he was assistant at St. Remi. Two years later he was a missionary at Coopersville and Sciota, diocese of Ogdensburg. He organized two parishes in these places, and then, taken with serious sickness, was obliged to end the work, and repair to Sault au Recollet, St. Janvier, where he remained with Monsignor Ignace Bourget, the aged Bishop of Montreal. In August, 1880, as private secretary he attended

Bishop Bourget, then making his last visit to Rome. Two years later when his health was somewhat restored, he came again to the United States, and was a curate at Webster with Rev. Arséne Landry. In July, 1884, Bishop O'Reilly, having made a parish in Turner's Falls for the Canadians, named Father Perreault the first rector. He took possession on the 16th day of the same month and year. He remained there until 1893, when he was called by Bishop Beaven to Worcester as pastor of the new parish of the Holy Name of Jesus, which the bishop had then created. He took charge of the parish on the 7th day of February, 1893. That Father Perreault has done good work since his coming is evident on every hand in his parish. What promises to be a great city parish in the future is in his care, and everything seems to be managed judiciously.

#### CHURCH FOR THE ITALIANS,

WORCESTER.

N September 18, 1894, an Italian priest, Rev. Vincent Migliore, gathered the people of his race into St. Stephen's church with the intention of forming a parish for their benefit. He found seven hundred people of this race in the city. He remained until the spring of 1899. During that time he was unable to make any headway towards a parish formation beyond the purchase of a lot, 80 by 160 feet, at the junction of Suffolk and —— streets. In fact it is said, that were it not for the kindness of the Irish neighbors, amongst whom he lived, he could not remain at all. Discouraged, at length he gave up the idea of a congregation, and the Italian people reverted again to St. Stephen's parish, where Father Kavenaugh, who speaks their language, under the direction of the pastor, looks after their interests. During Father Migliore's care, however, he baptized 85 children and married 18 couples.

### ST. CASIMIR'S CHURCH (LITHUANIAN AND POLISH),

WORCESTER.

HE same year that witnessed the attempt to form an Italian parish marked the coming of Rev. Joseph Jakcztys to the Poles and Lithuanians then within the city lines. The first Mass said for these people was in the Sacred Heart church by Father Jakcztys, October 21, 1894. The little frame church they own was built for them at the head of Ledge street in the spring and summer of 1895, and was blessed by Rt. Rev. Mgr. Thomas Griffin, October 20th, that same year. The church, which is intended as a temporary shelter, is small, but was large enough for the first congregation. About two hundred souls recognized Father Jakcztys' care at first. They were made up of Lithuanian and Polish people, and Father Jakcztys is obliged, therefore, to speak in the two languages. Now he has about four hundred souls, all of the same race.

In the first four years of the parish life there were 125 baptisms, 66 marriages, and four conversions. Three of these conversions were from the Russian Orthodox church, and one was from Protestantism.

There have been a great deal of small troubles in the church due to the fact that certain restive souls amongst the people wish to control the parish affairs. These troubles are without special significance, but in this parish, as in several other parishes made up of these people everywhere, they are a serious vexation and retard the religious advance of the congregations.

Those who make up St. Casimir's parish in Worcester are working people, who are employed in the humblest callings. All of them are common laborers; they are uneducated, and with small idea of business beyond the simple day's labor. They have no influence politically, though it is said that more than fifty of them have taken out citizens' papers.

Rev. Joseph Jakcztys was born in Lithuania, May 2, 1848. After graduation from the High School of Marianopol he entered the seminary of Seiny in 1876. Here, after five years of study, he was ordained a priest, May 3, 1881. He was a curate in Poland for three years, thence was called to the cathedral of Sciny, where for six years he was teacher of religion and morals in the schools. Here he got into trouble with the Russian government, and for a political offense served two years in prison; and in consequence was deprived of the right to hold any official position. He came to this country in October, 1894, and has worked ever since in the city of Worcester.



# APPENDIX.

# Clerical Changes in Diocese Since January 1, 1900.

#### PASTORS.

- \* REV. W. ALEXANDER appointed pastor at St. Anthony's, West Boylston.
  - REV. W. BALTHASARD from St. Anthony's, West Boylston, to new parish in Leominster.
  - REV. J. J. O'KEEFE from West Springfield to St. John's, Clinton, vice.
  - REV. R. J. PATTERSON, deceased.
  - REV. JAMES BOYLE from All Saints', Ware, to St. Joseph's, Pittsfield, vice.
  - REV. T. M. SMITH, deceased.
- \* REV. J. J. Bell from assistant St. Joseph's, Pittsfield, to pastorate of Charlton, Mass.
  - REV. M. J. CARROLL from Fisherville to Holy Trinity, Greenfield, vice.
  - REV. M. E. PURCELL, deceased.
  - REV. A. E. DWYER from East and West Longmeadow to Fisherville.
  - REV. J. P. HACKETT from assistant St. Patrick's, South Hadley Falls, to pastorate of East and West Longmeadow.
  - REV. D. MOYES, D.C.L., to Immaculate Conception, West Springfield.
- \* REV. J. F. GRIFFIN from assistant at Sacred Heart, Worcester, to pastorate of St. Thomas, Mittineague.
- \* REV. M. A. DESROCHERS from assistant at Precious Blood, Holyoke, to pastorate at Shelburne Falls, Mass.
  - REV. J. J. FALLON from pastorate of St. Patrick's, Williamstown, to pastortorate of All Saints', Ware.
- \* REV. J. M. KENNEY from assistant St. Joseph's, Pittsfield, to pastorate St. Patrick's, Williamstown, Mass.
  - REV. THOMAS H. McLAUGHLIN appointed pastor of St. Thomas', Adams, August 18, 1899, vice.
  - REV. DENIS MORAN, deceased.

#### ASSISTANTS.

- REV. G. H. McDermott to St. Leo's, Leominster, Mass.
- REV. E. P. Dumpy from St. Leo's, Leominster, to St. Patrick's, South Hadley Falls.
- REV. M. J. AHERN from West Springfield to Sacred Heart, Worcester, Mass.
- REV. J. F. GALVIN to assistant St. John's, Clinton, Mass.
- REV. G. GAGNON to Immaculate Conception, Fitchburg, Mass.
- REV. J. A. Fradette from assistant Immaculate Conception, Fitchburg, to Notre Dame, Southbridge.
- REV. M. J. LEONARD to assistant St. Joseph's, Pittsfield, Mass.
- REV. W. C. McCaughan from assistant St. John's, Clinton, to assistant Holy Trinity, Greenfield.
- REV P. J. O'MALLEY from assistant St. Louis, Webster, to assistant St. Patricks', Monson.
- REV. J. F. CONLIN from assistant Holy Rosary, Holyoke, to assistant St. Louis', Webster.
- REV. J. J. O'MALLEY from assistant Holy Triniry, Greenfield, to assistant St. Anne's Worcester.
- REV. W. F. HARTIGAN from assistant St. Anne's, Worcester, to assistant, Lee.
- REV. J. J. MULLEN from assistant Lee, Mass., to assistant St. John's, Clinton.

May 1, 1900.













# Date Due

MAY 1.9 NOV 20 IS		
MIN 2.0 19	ζί.	
<b>©</b>	.*.4	





# BOSTON COLLEGE LIBRARY UNIVERSITY HEIGHTS CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.

